

SCP 23222

VOL. 2.

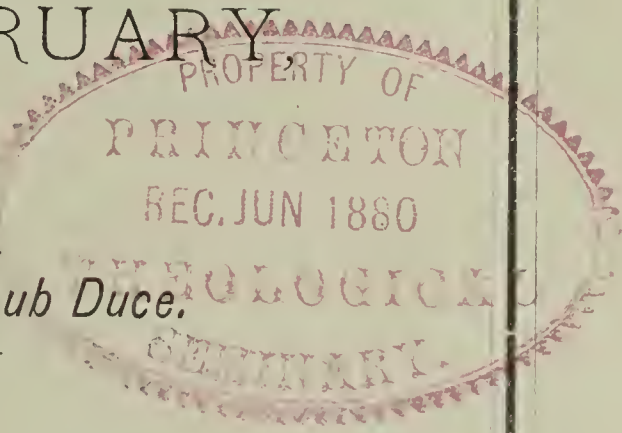
No. 1.

THE
MISSIONARY REVIEW.

JANUARY-FEBRUARY

1879.

Nil Desperandum, Christo sub Duce.



CONTENTS.

	PAGE.
I. INTRODUCTION OF CHRISTIANITY INTO INDIA, - - - - -	1
II. MISSIONARY PASTORS, - - - - -	6
III. FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH SOUTH, -	14
IV. CHINA INLAND MISSIONS, - - - - -	17
V. SELF-SUPPORT IN FOREIGN MISSIONS, - - - - -	25
VI. FOREIGN MISSIONARY CONFERENCE IN LONDON, - - - - -	30
VII. WEEK OF PRAYER, - - - - -	34
VIII. OUR SUBSCRIBERS, - - - - -	35
IX. FIELD NOTES, - - - - -	36
X. LETTERS FROM MISSIONARIES AND NATIVE FRIENDS, - - - - -	47
XI. SAILING OF MISSIONARIES, - - - - -	54
XII. DEATH NOTICES OF MISSIONARIES, - - - - -	56
XIII. BOOK AND LITERARY NOTICES, - - - - -	57

PUBLISHED AT PRINCETON, N. J.

TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

NEW YORK, - - - - -	A. D. F. RANDOLPH & Co.
CHICAGO, ILL., - - - - -	W. G. HOLMES.
BOSTON, MASS., - - - - -	NOYES, SNOW & Co.
LONDON, - - - - -	TRÜBNER & Co., Ludgate Hill.

TRENTON, N. J.:

W. S. Sharp, Printer, No. 21 West State Street.

1878.

All subscriptions, letters and inquiries for THE MISSIONARY REVIEW,
should be addressed to
REV. R. G. WILDER,
Princeton, N. J.

BRIEF EXTRACTS FROM EXCHANGES AND LETTERS.

"THE MISSIONARY REVIEW is on our table. * * Mr. Wilder has been a Missionary himself. This is evident from the bold and advanced views of the work which the REVIEW advocates. * * It deserves to become a great success."—*The Advocate of Missions*.

"THE MISSIONARY REVIEW has come, and I have read every word of it with great interest. It must work great good to our Boards and to the Church. I most cheerfully bid you God speed in your enterprise." T. D. E.

"I wonder no one has thought of such a REVIEW before, it seems to be such a need among Missionary periodicals." F. E. H.

"THE MISSIONARY REVIEW is on our table. * * It is well gotten up, and indicates that a warm heart, a clear head, and a firm hand are at the helm. We wish it success. The March and April number has been received. It is a capital number and richly worth the year's subscription."—*The Southern Missionary Herald*.

"THE MISSIONARY REVIEW for March-April is at hand. Published at Princeton, N. J., at \$1.50 in advance. It is a live foreign Missionary magazine, and should be well sustained."—*Rocky Mountain Presbyterian*.

"This REVIEW is published by Rev. R. G. Wilder, whose experience ought to enable him to give us a capital work; and the initial number gives good earnest that he will do so."—*Christian Advocate*.

"The object of this REVIEW is to give a survey of the whole foreign work of the different boards and societies, historical sketches, freshest facts, incidents and movements, and to discuss questions of Missionary policy, and the actions of the various Missionary organizations. There is room for such a publication."—*Illustrated Christian Weekly*.

"The first number [of THE MISSIONARY REVIEW] gives bright promise for the future. It is well executed, judicious, varied and consonant in its subjects and their general treatment. * * * It urges a progressive work, and ably. Here is matter for thought; such as is not found in our Missionary magazines and denominational papers, or anywhere else, and which should come before the churches. * * * It should be in the hands of every Christian minister, and of all Christian laymen who take an interest in building up the kingdom of our Lord in heathen places."—*Princeton Press*.

"THE MISSIONARY REVIEW.—This Review, the May and June number of which is before us, holds on its independent, helpful way with not a little vigor. The present number has a sketch of the Rajah Ram High School, Kolapoor, instructive in itself and more so as illustrative of the rapid spread and progress of education throughout all India for the last twenty-five years. Woman's Part in Foreign Missions, rise and results of her work; Foreign Missions of the American Baptist Missionary Union, with fields, statistics, and results; Missionary Journey Across China, illustrating faith and perseverance of the missionaries, and the openness of China to the Word of God; The Right Use of Money, in which example is made to speak, as well as precept; Foreign Missions of the British Presbyterians, with their stations and statistics; Field Notes, Questions and Answers, Letters of Missionaries, Sailing and Death Notices of Missionaries—all make a most suggestive and instructive number. The REVIEW, so far, has been conducted with judgment, fairness and force. It is growing in favor and reasonably realizing the hopes and expectations of its projector and patrons. It is published bi-monthly at Princeton, N. J., at one dollar and fifty cents per annum, in advance."—*Vermont Chronicle*.

THE
MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

VOL. II.

JANUARY—FEBRUARY, 1879.

NO. I.

I.--INTRODUCTION OF CHRISTIANITY INTO INDIA.

[Resumed from Vol. I., page 338.]

BY REV. SAMUEL HUTCHINGS, ORANGE, N. J., TEN YEARS A MISSIONARY IN INDIA.

III.—MODERN MISSIONS.

WE are now entering a wide field, and can only present sketches of some of the principal points occupied, and of the work accomplished.

FIRST ENGLISH MISSIONARIES TO INDIA.

We have seen Danish and German missionaries laboring with apostolic zeal nearly a hundred years for the conversion of the people of India. But it was not till near the close of the eighteenth century that England awoke to her duty to the millions in her Eastern dominions. In 1789 William Carey, a Baptist minister, was the instrument of Providence to arouse his fellow Christians and ministers from their apathy. For some time his mind had been turned to the wretched condition of the heathen, and the obligation of the church to send them the Gospel. "In the evening," says one, "he might be seen reading the Bible in one or other of four different languages with which he had already made himself familiar."

But in the view of most, the attempt to evangelize pagans, was regarded as perfectly visionary. The only minister who sympathized with him, says Marshman, was "the venerable John Newton, who advised him with the fidelity and tenderness of a father."

At a meeting of Baptist missionaries at Northampton, writes Dr. Marshman, "Mr. Ryland, senior, called on the young men around him to propose a topic for discussion; on which Mr. Carey rose, and proposed

for consideration, 'the duty of Christians to attempt the spread of the Gospel among heathen nations.' The venerable divine received the proposal with astonishment; and springing to his feet, denounced the proposition with a frown, and thundered out, 'Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine.'" His views were those of the "aged and more influential ministers generally," who endeavored to dissuade him from "so visionary a scheme." But Carey by degrees succeeded in obtaining the sympathy of his brethren with his views, and in arousing the Baptist denomination to establish a mission in India.

On the 2d of October, 1792, a missionary society was formed at Kettering, when £13 2s. 6d., or about \$65.00, were subscribed. At this meeting Carey, then pastor of the church at Leicester, offered to go wherever the society might appoint him, and was accepted. He, and Mr. Thomas, who had resided in Bengal for several years as a surgeon, embarked for India in 1793. But their departure was delayed in consequence of the opposition of the government. As the East India Company was formed for commercial purposes, and as native tribes and nations came under its protection, or submitted to its rule, at the close of a war on condition [voluntarily proposed by its officers, *Ed. M. R.*] that they should be unmolested in their laws and religion, the directors of the company were jealous of anything that might shock or disturb the prejudices of the natives, and had therefore forbidden missionaries entering their territory. Accordingly, Carey and Thomas were required to leave the ship just about to sail, the captain having also received an anonymous letter warning him, at his peril, against proceeding with persons unlicensed by the company. After weeks of anxious suspense they took passage in a Danish vessel, and reached Calcutta, November 11th. Having come in a foreign vessel, cleared at a foreign port, they landed unobserved. Here they found the mission of Kiernander in existence. As was stated in the previous article, he had left Cuddalore in consequence of its capture by the French, and established a mission in Calcutta. The government favored the mission. In a year his school had nearly two hundred scholars. During the first year he had baptized fifteen, and a building was placed at his disposal by the government, for worship. In ten years there were one hundred and eighty-nine converts, and during the next ten, four hundred and ninety-five. Kiernander built a church costing £7500, chiefly at his own expense. "He was a man of great energy and perseverance," and "in the midst of a corrupt city, where Europeans seem to have forgotten

their religion, he kept steadily to his great work, and set a noble example of piety and zeal."

To return to Carey; he commenced learning the language, but being in pecuniary straits, soon left the city for the country. After walking in the sun fifteen miles, through salt rivers and a large lake, he arrived at the Soondarbuns, a "tract scantily populated, and notorious for pestilence and wild beasts," intending to farm the land, and instruct the people. Here he was found by Mr. Udney, of the company's service—a friend of missions—who offered him the superintendence of an indigo factory at Malda. Mr. Thomas was offered the charge of another. As he would not only have a competent support for his family, and time for study, but also a regular congregation of natives connected with the factory, Mr. Carey accepted the offer. The factory was at Mudnabatty, in Malda, and this was the mission station. During the five years he spent here he translated the New Testament into Bengali, "held daily religious services with the workmen on the estate, preached in the neighboring villages, and superintended a school." He devoted from one-fourth to one-third of his income of \$1200.00 to missionary purposes.

The indigo works of Mr. Udney having about this time entirely failed in consequence of an inundation, Mr. Carey commenced a factory for himself at Kidderpore, ten miles distant, but was unsuccessful. His resources being cut off, he was greatly perplexed as to what course he should pursue. Providence directed him. Four missionaries, Marshman, Ward, and two others, (who died soon after their arrival,) had left England in the American ship "Criterion." As the policy of the company prohibited their settling in the British dominions, they were advised not to land at Calcutta, but to go direct to the Danish settlement of Serampore, fifteen miles up the country, on the Hoogly, where they would be safe under the Danish flag. They reached Serampore October 13th, 1799, and were most cordially received by the Governor, Col. Bie, and offered every aid they required. He had been nearly forty years in the service of the Danish Company, part of the time as an officer at Tranquebar, where he had enjoyed the ministry of Schwartz. The Governor refused to send them away at the demand of the English authorities at Calcutta. He proposed that they should remain permanently in Serampore, open schools for the education of Hindu youth, set up a printing press for the printing of the Scriptures and other books, and promised them his protection and passports to any part of the country to preach the Gospel. Carey was informed of this, and the matter of his removal there laid before him by Mr. Ward. He decided

to leave Malda, and join them at Serampore. Here they studied the languages of the East, set up their printing presses, and sent forth millions of pages of Christian truth into all parts of Asia.

Soon after Carey arrived, the translation of nearly all the Bible into the Bengali was completed. At a meeting of the mission, an address was voted to Frederic VI., King of Denmark, thanking him for his generous protection, and asking to be allowed to continue their labors. He replied, expressing his pleasure in having the mission in his dominions, and stating that he had taken it under his special protection.

The first convert was baptized in the presence of the Governor and a large number of Hindus, Mohammedans, Portuguese and English.

On the establishment of Fort William College, at Calcutta, Carey was appointed Professor of Sanskrit and Bengali. February 7th, 1801, the publication of the Bengali New Testament was completed, and a copy presented to the Marquis of Wellesley, who expressed his great gratification at this result of missionary labor.

The Vellore mutiny and massacre in 1806 were ascribed to missionary influence, and aroused so much opposition, that on the arrival of two new missionaries from England, the government ordered them to leave the country at once, required all mission work in Calcutta to cease, and the Serampore press to be immediately removed thither. The Governor of Serampore refused to comply with the demand, and the order was withdrawn. But more than six years elapsed before the missionaries were permitted to resume their work in the company's territories.

In connection with the translation of the Scriptures, other mission work was faithfully performed. In 1816 about 700 natives had been baptized, and more than 10,000 children had received Christian instruction. In 1818 a college was founded, in which English, Hebrew, Greek, Sanskrit, Arabic, Chinese, and many India languages were to be taught, and lectures delivered in various branches, by competent professors. The scheme was favored by the Governor-General and Governor of Serampore, and the King of Denmark presented the missionaries large material aid.

The efforts of Carey, the pioneer missionary to the East, to convert the Hindus, were ridiculed and satirized by the witty Sidney Smith in the *Edinburgh Review* of 1808, and he and his associates called "consecrated cobblers" and "maniacs." But their names are held, and will be forever held, in high honor in the world, as laborious, successful missionaries, and as the true friends of India.

This Baptist society, in 1797, established a mission in Dinagepore, and, in 1804, another in the Jessore district, which has now upwards of

500 Christians in 13 villages. It has also missions in Chittagong, in the great manufacturing city of Dacca, in Barisal, in which, in 1873, there were 4000 converts, 40 native preachers and teachers; and in Agra, Allahabad, Benares and Delhi. During the mutiny in 1857, the missionaries and their families at Delhi were massacred. After the siege of Delhi the mission made sudden and rapid progress.

[TO BE CONTINUED.]

[We owe our esteemed correspondent an apology for giving so small a part of his valuable article in this number. Our REVIEW is too small for all the good things we would gladly put in it. Unable to find room for the whole article in this number, a break at this point—where the writer passes from the incipient movements under Carey in England, to like movements originating with Gordon Hall, Newell and Judson, in America—seems to mar the unity of the narrative less than would a break at any other point. And all truly interested in this cause of God and the church will eagerly look in our next number for the rest of this story, so graphically describing the origin of modern missions. We would gladly commend it, with connected facts in the history of missions, to the prayerful study of every young man about to enter the ministry. No one is fit to be a pastor in Christendom, even, without being familiar with this page of church history. And now that we have said this much, let us add one item to the graphic sketch of the venerable Schwartz's death, as given by our contributor on page 337, Vol. I., of this REVIEW. When Gericke and the whole group of pupils and attendants as there painted, stood watching the gently ebbing life of their beloved teacher, it is a historic fact that Gericke and some of the Tamil converts, seeing the form still, and thinking it lifeless, began to chant the Tamil version of Schwartz's favorite hymn, by Bernard, translated into German by Gerhardt, and from German into English by our own J. W. Alexander, and destined to be immortal in every Christianized language :

“O, sacred Head, now wounded,
With grief and shame weighed down,”

and sang the whole eight lines of the first verse without any sign of life from the dying saint. But as they finished the last line and paused for a moment, Schwartz took up the second stanza and sang it through in clear, melodious strain, when his voice ceased forever on earth and his spirit rose to join angels and redeemed ones in still sweeter praise of that Jesus whom he loved so well, and whom he had served so faithfully forty-eight years in the holiest work ever entrusted to man.—*Ed. M. R.*]

II.--MISSIONARY PASTORS.

BY REV. J. L. PHILLIPS, D. D., MIDNAPORE, INDIA.

FOR the successful prosecution of the foreign missionary work, the pastors at home are no less responsible than the men whom the church has sent abroad as missionaries to the heathen, and there is no more important question that can be asked in relation to this great enterprise than this: How may the home pastors be brought to devote earnest thought and resolute effort to the work of evangelizing the world? The world as never before is opening to the Gospel, and there never was a time when the demand for missionary pastors was so imperative as now. While it is necessary that men should go to pagan lands to preach the Gospel to the benighted heathen, it is equally necessary that the church at home, through her teachers and pastors, should be taught her duty towards a perishing world, and be trained to active and hearty beneficence. Not the heroism of Christian pioneers, not the toils and hardships of the men stationed along the frontiers of the great pagan world, not the expenditure of treasure nor the sacrifice of life itself in the very grandest and best of enterprises, can accomplish the desired work of bringing earth's benighted millions to the knowledge of the truth, until the church of Christ at home, the whole church, becomes thoroughly permeated with the spirit and genius of her Lord's great commission to preach the Gospel to every creature.

It is very clear and very easily understood how those who go abroad as missionaries may discharge their responsibility under this great commission; but for reasons it may be difficult to determine, the body of the church in enlightened and Christian lands, has as yet failed to hear and heed in this remarkable command, the voice of her Head addressed to herself. The visitor at all our missionary rooms will hear the same sad story, that hundreds and thousands of churches are doing absolutely nothing for missions. And one of the saddest experiences of a missionary at home on furlough springs from this fact. In how many places his message finds no welcome at all, hardly a hearing! Pastor and people alike look upon him as a religious "bore" or beggar, and his visit is counted an intrusion, if not an impertinence. He is made to feel ill at ease in pressing upon the attention of Christian congregations the condition and the claims of perishing millions. Should he be made of genuine stuff, he will push on, caring little for the favor or frown of men; but we raise this question in the interests of

enlightened Christianity. Does not the foreign missionary enterprise deserve better treatment at the hands of the church? Does it not betray either a lack of knowledge as to what this very enterprise has done for us as a race, or a sinful apathy towards a movement that contemplates the evangelization of the whole world? Either head or heart or both must be wrong, else such a work would find ready and hearty response in every Christian hearer.

One thing no one will be disposed to dispute, which is that the interest a people take in missions will generally be gauged by the interest of the pastor. "Like priest, like people." It is often observed how the sum raised for missions in a church is doubled, and sometimes even quadrupled, upon the change of pastors; and how, on the contrary, sometimes the missionary contributions dwindle down to a comparatively insignificant sum. Let the pastors become heartily interested in this work of sending the Gospel to the heathen, and the churches must rally to support the missionary societies. Both men and money will be forthcoming, and this noble enterprise receive a blessed impetus.

There are ministers of the Gospel, who well deserve to be called missionary pastors. It is a joy and a blessing to meet such men, to witness their eager interest in the advance of Christianity, and to catch their inspiration in laboring for souls. May the number of such be greatly multiplied. What are the prominent characteristics of these missionary pastors at home?

1. *The missionary pastor informs himself and his people about the progress of Christian missions.*—As Paul was wont to recount to the churches, wherever he labored, the wonderful works of God among the Gentiles, so does this faithful servant of God keep his people thoroughly abreast of the recent news from distant lands, whither the ambassadors of the cross have gone. What facilities our age affords for acquiring and circulating missionary information! There are so many excellent books—historical, biographical, philosophical—on Christian missions. The biographies of distinguished missionaries, like Carey, Judson, Livingstone, Milne, Morrison, Mrs. Judson, and Harriet Newell, bring the choicest treasures of missionary literature to every door. When Theodore Parker read President Wayland's *Life of Adoniram Judson*, he said, that if the foreign missionary enterprise produced but just one such man as Judson, it was well worth all the treasure that had been expended on it. Not to cite other good looks, we may mention three American works that should be in every minister's library. One is Dr. William Warren's "These for Those; or, What we Get for What we Give," illustrating so forcibly our indebtedness to foreign missions and

the advantage accruing to a Christian people from sending the Gospel to the heathen. Another is Dr. Rufus Anderson's Andover Lectures on "Foreign Missions," a book replete with valuable information. The third is Dr. F. F. Ellinwood's book, entitled "The Great Conquest," being a series of miscellaneous papers on missions, every one of them full of facts that every pastor needs to know. Could just these three books be read by all our ministers, what a new era might open before a crippled and neglected enterprise! The reading of such books must stir men to thought, and men must think before they can intelligently act. The pastor of a New England church was called upon by entering a line of special service to peruse several standard works on missions. He often was heard to say, "I had no idea that there was so much in this thing." We once heard him exclaim in a public address, "The history of modern missions reads like a romance." We have yet to find the man who has perused missionary literature, and failed to experience similar surprise and delight.

Maps of the mission fields are indispensable for imparting accurate information. Colton's new missionary map of the world is a wonderful production of patient toil, and every lecture-room in the land should have it on the wall. Itself an eloquent sermon, it could not plead in vain for a lost world. When pastors and people become familiar with the locality, the area and the population of a foreign field, they are prepared to learn of its wants and predisposed to respond to its cry for help. One reason why churches do so little for India or Africa, is that they have never looked at these countries, nor studied their physical features, nor reflected on their teeming millions destitute of the bread of life. You can't make men pay for what they know nothing about.

The missionary magazines, particularly the "Missionary Herald," the "Baptist Missionary Magazine," and the "Foreign Missionary," are bringing us fresh tidings every month from the front. How necessary that these tidings be promptly and regularly communicated to the people! Every missionary pastor cannot fail of doing this. Could the circulation of these periodicals be increased tenfold the present year, the effect upon the liberality of the churches would be most wonderful, and our empty and bankrupt treasuries would be filled to overflowing. We might say that when men, forsaking all for Christ, go abroad to pagan lands, the very least that Christians at home should do is to read their communications from the foreign field, and keep themselves informed in relation to the conquests of Christianity. In war times, with what wonderful eagerness the telegrams from the front were read! So should Christians at home read the dispatches from the advanced guard

of the Lord's army, now penetrating every pagan land. Magazines bringing fresh installments of news, and annual reports announcing the solid gain of a twelve-month, should be ever welcome to the churches as furnishing cheer and heart for future victories at home and abroad. No church can afford to do without these publications.*

But the missionary pastor does more than merely give his people the needed information about missions. At stated seasons he presents to his people a thoroughly studied discourse upon some one of the numerous themes suggested by the character, the claims, the methods and the results of this great enterprise. Such themes are well-nigh legion, and there is ample scope for variety and freshness. The Sabbath sermon or the weekly lecture will now and then take up some one of these themes, and lay it freshly and fervently upon the thought and the heart of the congregation. Only the other day a devoted Christian lady was saying, "Our pastor preached a missionary sermon last Sabbath, and it was such an excellent sermon; it did all of us so much good." The church of our day, like Andrew Fuller's church of a hundred years ago, will be edified by stirring missionary discourses of this kind.

We have insisted somewhat at length upon this point, that a faithful pastor continually keeps his people informed and interested in missionary work. The reason is obvious, and has been cited. Men must have knowledge before they can have a hearty interest or put forth earnest efforts in this direction. Facts go before feelings; they create feeling, and thus move to action. Let any intelligent Christian have the bare facts of foreign missions, and he cannot help becoming interested in the enterprise.

2. *The missionary pastor teaches his people to pray for missions.*—His example is worth a great deal in this matter. When the pulpit forgets

*[We would gladly emphasize this view of our contributor. "No church," and no individual Christian in full sympathy with Christ's wish and purpose to evangelize the world, can afford to be without some periodical which shall keep him thoroughly posted in all the movements and progress of this mission work. Intelligent laymen should be able to supplement and correct, if need be, in Christian love and meekness, the deficient knowledge of pastors. And pastors should read missionary periodicals, not of their own church only, but such as shall bring the whole world, and the work of all Christendom, under review; and this not so much to transmit the facts to their people, as to assimilate them in their own heads and hearts, in such a way as that they shall give tone and color to every sermon, every pastoral duty, and to all intercourse with fellow-men. Let it become a shame for any Christian to be ignorant of the events transpiring, the defeats suffered, and the victories gained along the whole front line of Christ's church in subduing the world to Him.—*Ed. M. R.*]

the great heathen world, and never a single petition ascends from it in behalf of the toilers in distant lands, we may not wonder that missions rarely gain a mention in the prayers of the parish. But a well-informed minister cannot help praying for the conquests of the cross on foreign shores. The knowledge of the condition of the heathen presses his spirit, and he finds relief only in prayer and effort. The news from far-off lands sheds fresh light upon the words of Scripture, and passages that were carelessly read or poorly understood now catch a special significance. The prayer of our Lord, "Thy kingdom come, thy will be done in earth as it is in heaven," takes an added meaning, and the great commission which fell from His lips as He went up to glory from the eastern slope of Olivet, rings in our ears like a trumpet call to immediate and earnest action. It has been said by wise men that only on one's knees can the Bible be read right. We have no hesitation in saying that only a praying pastor and a praying people can adequately interpret and justly appropriate those wonderful passages of the Divine Word that relate to the duty of the church to evangelize the world. Until there is more prayer in the pulpits, and in the pews, these missionary passages of the Bible must remain comparatively a dead letter.

What better time or place for a pastor to instruct his people to pray for missions than the *Monthly Concert*? It indicates no growth of either intelligence or piety in the Christian community that this service, so auspiciously inaugurated many years ago, and so admirably adapted to the edification of believers at home, as well as to the promotion of true religion abroad, has been discontinued in so many churches during the last twenty years. If we take the testimony of the missionary secretaries, there has been a great falling off in the observance of this Monthly Concert of prayer for missions. Thank God for the faithful pastors who still stand by this service, and make it a fact and a power in their ministrations. The people of such pastors never tire of the Monthly Concert, but count it, as one said to us last week, "the very best meeting of the month." A missionary pastor never fails to make this service one of special interest. Fresh news from the front, and great variety of methods, insure it against dullness or monotony, and render it attractive and entertaining. And what a multitude of themes there are for study on these occasions. No one need lack for most inspiring topics, suggested by items of intelligence from many lands.

Who can compute the effect upon the momentum of the missionary enterprise of such a concert of prayer, embracing the whole church of Christ? There have been remarkable answers to prayer for particular fields in the pagan world, proving how intimate and how vital is the

connection between a praying church at home and a conquering army abroad. How might all foreign fields be blessed abundantly were the church to send up her united cry to God for help! One of our careless church members recently asked a returned missionary, "Have half the heathen in your district in India been converted yet?" The answer was another question—"Have you ever known that there were more than two million souls in that single district, and have you been praying and looking for their conversion?" When the whole church begins to pray in earnest, better days will come. The progress of missions will be more rapid, and there will be less hindrances. No missionary pastor neglects to teach his people to offer up continual and importunate prayer for the coming of the kingdom of Christ in all the earth. He hears and heeds that command of Christ—"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." For more work done, and more workers to do it, there must be more prayer.

3. *The missionary pastor educates his people to contribute regularly and liberally of their substance for the work of God among the heathen.*—Educating a people to systematic, cheerful, generous giving is a very different thing from accustoming them to sudden spurts of benevolence under higher pressure. These spurts are attended by serious consequences, like the *sequelæ* of certain diseases. A church that depends on them can never become a faithful and benevolent church, beautiful for Christian symmetry and abounding in good works. A pastor who lets his people depend on certain special and spasmodic efforts for developing their benevolence, does them an actual harm. He should teach them that prayers and alms go together—are virtually related to each other—and cannot be safely disconnected without serious injury to both. In the word of God, and in true Christian life, these things belong together, and help each other. A man who prays much will, other things being equal, give much for missions. The communities that pray most, where the Monthly Concert is never forgotten or omitted, as a rule give most for this enterprise, and where there is little information, and consequently little prayer, little or nothing is contributed for missions.

We are well aware that there is a certain shyness on the part of many pastors about introducing money matters into the pulpit. We have seen ministers writhe under it as if it were an unwelcome and thankless task imposed by God and conscience, from which they would delight to be free. All this is wrong. It is as much the duty of the pulpit to instruct men in the Bible precepts concerning the use of money as concerning the use of the tongue or the hands in Christ's service. Let the pastor very faithfully teach his people that God holds them responsible

for property, and he will find more of that property being consecrated to the building up of Christ's kingdom, as the natural fruit of his teaching. We wonder how men can be so short-sighted in this matter. We see millions of money, in the possession of Christians, being squandered for sheer lack of plain, practical instruction on this point. Christian men die, just as worldly men die, leaving wealth for heirs to wrangle over and the courts to litigate about. What advantage, we seriously inquire, is the church gaining from the possessions of the great mass of her membership? So rare are deeds of large benevolence, that they are heralded far and wide, as if well-nigh miraculous, whereas they should be the rule and not the exceptions in Christian life. The massing and managing of money by Christians should be entirely different from the massing and managing of money by the men of the world. If Christians are not their own, but bought with a price, how, in any sense, can their property belong to them, instead of belonging to the Lord, that bought them with his most precious blood? What scope for study and instruction on this question of property! How can a minister dodge it, or neglect it, or suppress it, and be faithful to his people? Does not the cure of souls comprise this department of instruction?

Would it pay to preach and teach about the right use of property? We believe that unfaithfulness in this very thing has much to do with the debts and deficits our missionary societies are groaning under to-day. Give us a pulpit that speaks the plain truth in love on this point of consecrating money, and the equivalent of money in lands and bonds and stocks, to the Lord, by devoting it cheerfully and largely to the work of evangelizing the world, and the missionary enterprise enters upon a new era of unparalleled prosperity. There is no problem of this age calling so loudly for solution, and on the solution of which so much depends, as this. How shall the property of the church become fully devoted to her extension and upbuilding in the earth? Every missionary pastor is aiding in the solution of this problem. Oh, the power of consecrated money, who can compute it? Whoever patiently and perseveringly, by stated instruction from the pulpit and by personal effort in the parish, by organizing auxiliary boards of women and little children, and thus carrying the benefits of Christian liberality to every home and every heart in the vicinage, and by whatever other means consecrated common sense may suggest, is teaching the body of believers the blessedness of giving regularly and generously and gladly for the work of the world's evangelization, is proving himself to be "a good minister of Jesus Christ," and is hastening on the coming of that glori-

ous time when the earth shall be filled with knowledge of the glory of God.

4. *The missionary pastor is ever on the watch for candidates for the foreign fields.*—One who does what has been cited above cannot but be eager to find the right men and women for missionary work in pagan lands. Ministers who instruct their people to read missionary intelligence, to pray and to contribute for this enterprise, will naturally be on the lookout for fresh, strong helpers for the destitute and widening fields abroad. And in this respect the work of a faithful pastor will appear, as did the noble work of Mary Lyon at Mount Holyoke, in the consecration of worthy and efficient young persons to the blessed purpose of carrying the gospel to the benighted heathen. A missionary pastor will be amply rewarded for his labors, by beholding some willing and eager to give more than thought, more than prayer, and more than money, even themselves, to the missionary service. In the freshness and fervor of their early consecration to Christ, they will come forward, exclaiming, “*Here am I; send me.*” Our space will not permit us to cite illustrations of this statement. Suffice it to say, that were all the ministers of the church, missionary pastors, there would be no lack of volunteers for the foreign service, nor would there be any lack of means for their support.

During forty months of deputation work among the home churches, the conviction has been fastened upon us that the key to the solution of the missionary problem is in the hands of the home pastors. What a grave reflection it is that really the only limit to the work of church extensions abroad is that imposed upon the missionary enterprise by the too general apathy of the ministers at home. What greater conquests await an active, energetic church, led on by her devoted missionary pastors? The common expression concerning so many a minister, that he is “*not a missionary man,*” will, when rightly understood, become as discreditable as the expression, “*not a scholar*” of a teacher, or “*not a soldier*” of a general. Let us look and work for a better time, never losing hope in God or man. Brighter days are coming, when many a single church will itself support a missionary in India, or Africa, or China, just as naturally and as easily and cheerfully as it now supports its own pastor. May that day come soon. Would that every pastor in Christendom might toil for its coming! How the dark places of the earth would grow light and glad, and the words of prophecy reach their blessed fulfillment: “*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever.*”

III.--FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE charter of the Missionary Society of this church, granted by the General Assembly of the State of Tennessee, is dated February 22d, 1856; and we infer that this marks the origin of this society, though the separation of the Northern and Southern branches of the M. E. Church took place as far back as 1844.

The home force of this church, as reported at its General Conference in Atlanta last May, is

Traveling preachers,	3,439
Local preachers,	5,684

Total,	9,123
Total ministers and members,	774,742

The foreign missions of this church are in China, Mexico and Brazil.

CHINA.

We are unable to discover the date of the origin of this mission in its latest report, and no well arranged statistics appear in it. We find work carried on in five districts, by 4 American missionaries, 3 wives of missionaries, 6 native preachers, 4 native students-helpers, and 4 Bible women. Two boarding and six day-schools are reported, with 132 pupils, and also Sunday-schools. Fourteen churches are reported, and 19 baptisms, the past year; but if the whole membership is anywhere mentioned, it escapes our search.

MEXICO.

The work in Mexico is reported in two branches. The "Mexican Border Mission" was organized in 1875. "At a period when the Mexican nation appeared to be completely under the dominion of Romanism, a work entitled 'Evenings with Romanists,' fell into the hands of young Alejo Hernandez, and he was converted from semi-infidelity to evangelical Christianity, and became a most eminent spiritual Christian and faithful missionary to his countrymen."

Through the influence and efforts of this convert a church was organized at Corpus Christi in 1874, and became the nucleus of this border mission. The stations are multiplying along the Rio Grande, and there are now reported 2 American missionaries, 9 itinerant and 4 local preachers, with 430 members. The "Mexican City Mission," recently organized, reports Rev. W. M. Patterson, Messrs. Villegas, Escobar, Mata and Juarez, and two teachers, but we discover no record of membership.

BRAZIL.

Rev. Messrs. J. E. Newman and J. J. Ransom represent the M. E. Church, South, in this its youngest mission. In their joint report they write: "Seven years ago Rev. J. E. Newman organized the first Society of Methodists in the Empire of Brazil. In May, 1875, the Board of Missions of the M. E. Church, South, at its annual meeting in Nashville, Tenn., recognized Rev. J. E. Newman as its first missionary, and resolved to take steps toward the immediate establishment of a mission in Brazil. In February, 1876, Rev. J. J. Ransom arrived as the first missionary sent directly by our church to this field."

The Methodist society, organized by Mr. Newman, "seven years ago"—long before he became a "missionary of this society"—consisted wholly of American residents, and even now, the report says: "The mission [Methodist Society] now has 41 American members, and one Brazilian member." This one Brazilian member, Sr. Ioao Correa, is employed as a helper in the mission.

As the entire foreign force of the M. E. Church, South, we have, then:

American missionaries,	7
American women, (there may be others not named,)	3
Native preachers,	24
" students-helpers,	4
" Bible women,	4

with schools and teachers but partially reported.

The income of this society for foreign missions, for 1877-8, is reported to be \$62,157.02, or $(62,157.02 \div 774,742)$ about eight (8) cents per member.

HOME OFFICERS AND ADMINISTRATION.

This society has a President, Vice President, Treasurer, Secretary, Assistant Secretary, and a Board of Managers, composed of the Bishops and one clerical member from each of 14 conferences, with whom are associated two clerical and one lay member from Nashville.

The salaries of these, or any of these, officers do not appear in the report. We notice that the Assistant Secretaries, Drs. Haygood and Kelley, "have served the board without any pecuniary compensation," also Dr. Redford and Mr. Manier served as Treasurers, the former many years with marked efficiency and "without fee or reward"—examples which may well be commended as worthy of imitation.

The salaries of some missionaries are given, as Mr. Patterson's, (Superintendent in Mexico,) \$2000; Mota, \$60 per month, \$720, &c., but more frequently aggregates are given, as "Salaries of Superintendent and five native preachers, \$3900." Unless salaries are given separately, why not as well to have no financial statement at all, trusting wholly to the good men who receive and pay out the money?

The *women* of the M. E. Church, South, are forming their helpful organizations, having begun the work in 1874, since when they have raised in all \$2637.50, and the rising interest among them gives hope of better things in the future. They close their report with the quotation, which may well be emphasized: "If you want everywhere to make bad men good, and miserable men happy—if you want to subdue the barbarism of the savage, and harmonize the fierceness of the cannibal—if you want to annihilate the cruelties of heathen worship, and abolish the unutterable vices of pagan life—if you want to lift the human race to divine dignity and everlasting joy—'Go ye into all the world, and preach the Gospel to every creature.'"

The address of the Bishops of this church to its last General Conference correctly says: "Our foreign missionary operations are comparatively limited. They do not represent either our history or capacity with respect to the world's evangelization." "The missionary spirit, though operative to the extent indicated, has not yet reached that degree of strength and intensity of interest amongst us which would arouse the whole church to a sense of her responsibilities to the myriads who 'sit in the region and shadow of death.'" And most

truthfully do these Bishops declare: "*The spirit of missions is the life of the church.* To repress it is ultimate paralysis and death."

If the M. E. Church, South, would wipe out the reproach of giving only eight cents a member to foreign missions, let it give heed to this utterance of its Bishops, and to the stirring words of the last annual report of its foreign board, viz.: "It becomes Christians—all Christians—to be at work. To maintain the ground gained, and secure further triumphs, every Christian soldier should be at his post, well armed for battle. * * Every preacher should master the subject, and make himself familiar with the work of the great Christian church in her missionary movements."

Alas, what ignorance among our pastors themselves of the struggles and conquests of the church, and the mighty forces of heathenism still confronting her! Even the Christian press too often fails to test properly the statements she gives to them and to the church. In the *Central Christian Advocate* of November 13th, 1878, we read: "America has one-sixteenth the heathen population of the globe, and yet more than half the missionaries sent to the heathen are sent from America."

Will the editor kindly give us his authority for this statement? Accepting the data furnished by the most reliable statisticians of Germany, Germany alone sends to the heathen several score more missionaries than America does, and Great Britain sends more than *twice* as many.

The error is trivial, save that it tends to self-gratulation, to which we are too much inclined, and for which, in the present case, we have no ground whatever, but rather great reason for shame and self-abasement before God.

IV.--CHINA INLAND MISSION.

"The kingdom of heaven is like to a grain of mustard seed," &c.—*Mat.* xiii., 31, 32.

THE mightiest forces of nature are those which work silently and often unobserved. The supremest force in effecting human redemption was involved in self-sacrifice and developed in suffering. The parable of the mustard seed and of the leaven hid in three measures of meal,

find their perfect illustration in the whole history of Christ's Church and Kingdom on earth; but an illustration no less real in each new development of this kingdom. A most happy illustration in this country, appears in the foreign missionary enterprise, originating in the prayers and efforts, and self-sacrificing zeal of Mills, Hall, Judson and Newell, resulting first, in the formation of the American board, and then, indirectly, in the formation of all our foreign boards which have been organized since then.

The movement originating, under God, with Carey and Marshman, in England, is not less conspicuous, and other similar illustrations are not wanting.

A happy development of the same inherent elements of our holy faith has recently appeared in the China Inland Mission.

ORIGIN.

The Rev. J. Hudson Taylor went to China in 1853, sustained by an English society, which, according to some statements, has since ceased to exist. After some seven years of labor in China, Mr. Taylor returned to England, greatly impressed with the immensity of the Chinese population, their deep spiritual needs, and the utter insufficiency of existing agencies for their evangelization.

Even so recently as March, 1865, he reports the whole force of Protestant male missionaries in all China as only 91—not one to 4,000,000 of the people. And these were not distributed equally among the perishing millions, but clustered together in ten or eleven of the seaports of the six maritime provinces; thus, with the exception of one station at Hankow, leaving the twelve interior provinces wholly uncared for; while beyond those twelve interior provinces lay the vast regions of Manchuria, Mongolia and Thibet, all destitute of the Gospel.

Profoundly moved as he was by the extent of this moral and spiritual desolation, and the greatness and difficulty of the undertaking in view, Mr. Taylor seems to have entertained no hasty or superficial schemes, but to have deliberately weighed the difficulties involved and to have grasped the fact that spiritual forces were alone reliable in such an enterprise. In his own words: "The problem was, how to attempt wisely an auxiliary effort [for China] that should not in any degree

interfere with the operations of those missionary societies whose agents were already in the field, and on whose labors God had put His seal of approbation. There were societies already seeking in vain for additional laborers; where, then, were new missionaries to come from? There were agencies in need of increased funds; how, then, could pecuniary supplies be drawn without diverting contributions from established channels—a procedure greatly to be deprecated? Again, were men and means forthcoming, would the interior of China be found open to their labors? Would they have needful protection? And should they succeed in penetrating the remote provinces of central and western China, could pecuniary supplies be transmitted to them?" This problem occasioned earnest and "prolonged waiting upon God," both for suitable agents and for means to support them.

To avoid interference with the contributions of existing societies, it was determined not only to employ no soliciting agents, but to make no collections, and to look directly to God only for means as well as for men. The first attempt was to establish stations in the province of Cheh-Kiang, and gradually extending operations as God should open the way, to locate two missionaries, as soon as practicable, in each of the unoccupied provinces. One object in this was to demonstrate, if possible, the practicability of working in the interior, hoping thus to encourage the Church of Europe and America to greater efforts.

A fundamental principle in the working of this mission, was that its agents should go forth with no guaranty of support from the society, trusting in God for whatever He might send for their work and for their own daily wants.

The first man to enlist in this enterprise was Mr. James Meadows, who left England, January 8th, 1862, his outfit and passage being furnished by a friend.

The next, Miss Notman, sailed December 20th, 1864. Her passage money and some other help were supplied by the Foreign Evangelist Society. Messrs. Stephen Barchet and George Crombie, sailed April 12th, 1865, in the steamship "Corea"—a free passage being generously given them by the captain. Mr. Barchet's own church undertook to furnish his outfit and support. The fifth, Miss Skinner, sailed from London, April 26th, 1865. To her outfit and passage the Foreign Evangelist Society gave \$125. But funds had begun to flow in, \$1105 in some five months, enabling the society to supplement deficiencies

and send forward all suitable candidates. Care was taken to form extended acquaintance with all candidates offering, and to send out only those "of sober mind, as well as of earnest piety," and much faith.

Messrs. Stott and Stevenson, and Mrs. Stevenson, sailed October 3d, 1865, making altogether eight who had so soon embarked in this work.

Mr. Taylor, the leading mind in thus originating this new agency for evangelizing China, remained in England, doing much to influence and direct everything in the incipient stages of the mission, and if we mistake not, impressing his own mind and spirit to a good extent on the workers enlisted; but wisely associating with him men of kindred spirit, who should be able and willing to carry forward the home work of the mission as soon as he should become able to return to China. In May, 1866, placing the care of the home work in the hands of these friends, Mr. Taylor embarked on his return to China, taking his wife and their four children, and a party of thirteen new missionaries, means having come unsolicited, sufficient to meet the heavy expenses involved.

It were pleasant to trace God's hand in taking all these workers safely to their chosen fields; in raising up such a man as William Thomas Berger to bear the home supervision and responsibilities of the work, receiving funds and sending out new missionaries, and all as a labor of love, with no charge whatever for his services; but all who come to know the facts and history of this enterprise, will trace the Divine hand and purpose in it throughout, and we need not call attention to special events.

DIFFICULTIES ENCOUNTERED.

We have seen how the first difficulties of securing men and means without diverting from the resources of other societies were surmounted; the serious question as to how the missionaries would be received and treated by the Chinese in the interior provinces was a point which could be ascertained and met only in the progress of the work. Those at all acquainted with the innate and bitter hostility of the Chinese to all foreigners, will not wonder at the anxious forethought of the missionaries, and their care to avoid all cause of offence,

and conciliate, if possible, the good will of the people as they gradually pressed forward into regions before unvisited. Nor will they wonder, that notwithstanding their utmost efforts to conciliate the people, the missionaries were repeatedly treated with disrespect, and sometimes with violence. Even Mr. Taylor, with the wisdom and experience acquired during his previous years of labor among them, and with his long-trying patience, special courtesy and ardent love for their souls, was not able at all times to prevent or repress their violence. To illustrate the difficulty and peril of the enterprise, we condense Mr. Taylor's account of the violent hostility he himself encountered not long after his return to China.

In the latter end of May, 1868, after spending a month in Su-Chau, he reached Chin-Kiang, a free port on the Yang-tse-Kiang river. Here he found a population of some 150,000. After much search he found a house for rent, owned by four persons, two females and the elder and younger sons of the family. After a whole month's negotiation, the deeds of rental were signed (June 24th,) and possession promised in a fortnight. Mr. Taylor sent word to Hang-Chau, and Mr. and Mrs. Rudland came to live in the house, bringing printing presses and native printers. The British Consul applied for the usual proclamation in such cases, and the Tao-Tai promised it in a few days if all were straightforward.

But the Che-hian, a man who, for his bad treatment of foreigners had been removed from Shanghai, at the instance of Sir Rutherford Alcock, was determined that all should *not* be straightforward. Pretexts for delay were invented, till the members of the landlord's family became alarmed, and to escape sharing the punishment they believed to be about to fall on the elder son (the responsible man) for letting the house, they hastened to the magistrate and told him the house had been let to the foreigners without their consent. Upon this the magistrate sent for the elder son, reproached him for letting his house to foreigners, told him he should not override the other three owners, and must return the deposit money to Mr. T. This he did not try to do, but the ruling of the magistrate prevented the occupancy of the house, and this defeat of the missionary and his consul by the cunning Che-hian became "the laugh of tea-house and restaurant."

Mr. Taylor had gone on some 15 miles, to Yang-Chau, a city of 360,000 people, reaching there June 1st, and on the 8th left his boat

and took lodgings at a hotel in the city. After long and patient efforts, making fruitless negotiations for some 30 houses, one after another, he at length succeeded (July 17th,) in renting one and getting the necessary proclamation from the Prefect. For some weeks no annoyance followed, except from the curiosity of the people crowding upon the premises to see the foreigners. But on hearing of the foreigners' defeat at Chin-Kiang, the literary classes began to incite the people, till then quite friendly, and to devise means and measures to eject the foreigners from Yang-Chau.

Mr. Taylor learned that the literary and military *sui-tsai* (bachelors) gathered in council and resolved to excite the people by "agitating reports," and thus get up a mob and drive the missionaries out of the city. Mr. Taylor did his best to allay the fears of the middlemen who had assisted him in renting the house; but, from that time, stones were frequently thrown at and into his windows, and soon small manuscript hand-bills were posted up, with false and absurd charges, and threatening both the foreigners and all concerned in letting them the house, the annoyance from the people constantly increasing. These hand-bills not effecting the malignant purpose intended, larger ones, "nearly a yard long," were posted up. In these the missionaries were called "Brigands of the Religion of Jesus," and they were accused of scooping out the eyes of the dying, and of establishing foundling hospitals, that they might thus beguile the people and obtain children to kill and eat. This roused the people so much that two of the missionaries had to stand at the doorway the entire day, using all possible means to quiet the excitement and prevent a mob. Mr. Taylor also wrote to the Prefect, asking his intervention, but received only an evasive reply, and this not until the next day.

Saturday, August 15th, some of the better-disposed Chinese warned him that he might expect a mob on the next day. He had the five side entrances to the house built up, and two of the missionaries kept at the street entrance, and did everything possible to quiet and conciliate the people.

Sunday, August 16th, from morning to night, they kept guard at this entrance, observing the respectably dressed people moving among the crowds and exciting them to violence, but opposing their influence by timely and quieting statements. And yet two or three times the mob attempted to break into the house, and often assailed the windows

with stones and brickbats. And yet, Mr. Taylor says, "by persuasion, and by avoiding any appearance of fear, or attempt at retaliation, we constrained the mob to admit, however unwillingly, that right was on our side."

During this Sunday new placards were posted, more vile and exciting, and ending with a notification that on the local examination day, (the following Tuesday,) the graduates and people would assemble on the exercise grounds, and thence go and burn down the house, destroying the foreigners and all the natives with them, indiscriminately.

On Monday the missionaries continued on guard, and circulated hand-bills showing the foolishness of the slanders about them, and telling the people that as soon as the repairs in progress were completed they would open the house and invite them to come in and see it.

Tuesday, the examination day, the literary men were observed making strenuous efforts to excite the mob to violence, but the prudent and conciliatory bearing of the missionaries so far availed, that the only injury done was to the window shutters and roof by the throwing of missiles.

Wednesday, Mr. Taylor wrote again to the Prefect, asking him to repress the riot, and the Prefect sent a polite reply, promising to prevent further mischief, but did not fulfill his promise.

On Saturday, August 22d, two foreign residents from Chin-Kiang called and spent a few hours at Yang-Chau, and a report was quickly and industriously circulated by those seeking to rouse the people to acts of violence, that more foreigners had come, and 24 children were missing. About 4 P. M. a servant ran in to Mr. Taylor, telling him the inner and outer gates had been burst open, and crowds were pressing in. Hastening to the spot, he found it so, but had sufficient presence of mind, and influence with the mob, to induce them to go out, and, placing two missionaries at the street entrance as before, repaired the broken gates. A little later the rioters began to throw missiles at those guarding the street entrance, and, as night came on, they became more excited. Describing the events in their order, Mr. Taylor writes :

"We sent messengers at intervals to the Prefect, but they neither returned themselves, nor did any help come. The attack became general. Some of the shutters of the up-stairs rooms were dashed in from

behind ; part of the garden wall was being pulled down, and it was evident that without help we could not long keep the people out. Mr. Duncan and I, therefore, determined to try to make our way through the mob to the Prefect, as there was now no hope of Chinese messengers reaching him. Commending ourselves to the care of our Father, and asking the needed grace if a violent death were awaiting us, (we had previously, in the house, commended those we were leaving behind to God's care,) we essayed to set out. We saw at once it was impossible to pass through the mob in front of the house, who now also occupied the rooms at the entrance and the end of the passage ; but, by passing through a neighbor's house, we succeeded in eluding the rioters immediately about the door. We had not proceeded far, however, when we were recognized, and the cry was raised, 'The foreign devils are fleeing!' Happily I knew a by-way leading through some fields, by taking which we eluded most of those following us, while our rapid pace soon distanced those who still pursued us, and the thick darkness favored us much. Moreover, the path we had taken misled many of the people, who thought we were fleeing to the East Gate to escape from the city ; and, consequently, many persons ran off by a short cut, expecting to meet us there. All this was providential, as it gave us a few minutes at a time when every moment was precious. But when we turned into the main street, we were assaulted with stones, and a mob gathered behind us, increasing at every step. Our rapid strides still kept a clear space between us and them, but we were nearly exhausted, and our legs so hurt with the stones and bricks thrown at us, that we were almost failing when we reached the door of the Ya-mun. But for the protection afforded by the darkness, we should scarcely have reached it alive. The gate-keepers, alarmed by the yells of the people behind us, were just closing the doors as we approached, and the momentary delay gave time for the crowd to come up and close upon us. But the gates, as yet unbarred, gave way to the pressure, and we were precipitated into the entrance hall. Had the gates been barred, I am convinced they would not have been opened for us, and we should have been torn in pieces by the enraged mob. Once in the Ya-mun, we rushed into the judgment hall and cried, 'Kew-ning! kew-ning!' (save life! save life!)—a cry which a Chinese mandarin is bound to attend to at any hour of the day or night."

[TO BE CONTINUED.]

V.--SELF-SUPPORT IN FOREIGN MISSIONS.

[Resumed from Vol. I., page 100.]

No one element in the history and work of foreign missions marks more unmistakable progress, or gives a better guarantee of success, than the growth of self-support. In missions where no native convert engages in any Christian work whatever unless paid for it, we need not wonder that new converts are few and the spiritual state of the churches unsatisfactory. Nor is it unkind or uncharitable to infer that in all such cases there is a mistake on the part of the missionaries. Their kindness may lead them to feel tenderly for the poor converts, to give from their own scanty resources to relieve the personal wants of their converts, and to pay them generously from mission funds for all the service they render ; but if they fail to teach them self-reliance, to enforce the duty of giving to support the institutions of the Gospel, their very kindness to the converts will prove cruel unkindness to the church of Christ, which they seek to plant and make indigenious among them. We could mention some mission stations where the Gospel has been preached for more than a generation, and by kind-hearted and apparently faithful men, but which remain quite barren of spiritual results, the few native Christians almost entirely wanting in the positive elements of Christian life and action.

But it is more pleasant, and will be more useful to mention cases of just the opposite kind, where native converts in their deep poverty enlist in earnest and manly efforts for self-support and independence.

1. We find such an instance in the native church at Mardin, Eastern Turkey. The story in detail fills two-and-a-half pages of the *Missionary Herald*. The facts in brief amount to this, that for the repair of their church and their necessary expenses the converts felt utterly unable to raise 2000 piasters, and brought their appeals for aid to the mission, but finding the mission board could furnish no funds at all, under the encouraging words of the missionaries, a few of the braver hearts took hold of the work, and by repeated efforts, instead of the 2000, to raise which they felt utterly unequal at first, they ended with a sum total of 13,600! And the best result of all was that they became in this way more conscious of their strength, and found this

consciousness a source of fresh joy and energy, and the effort developed an amount of mutual sympathy, interest, good feeling and brotherly harmony wholly unknown among them before.

2. We have before noticed this feature in the missionary churches of Japan. Mr. Neesima, a Japanese convert, educated in this country and now laboring in Japan, tells of a church he had organized of 17 men and 13 women whom he baptized, of which he says: "The people have thus far paid all necessary expenses, and take pride in so doing. They have already raised funds for future expenses and offer to pay for a preacher. So you see this is an independent, self-supporting church."

3. In the Friendly Islands, the development of self-support in the Wesleyan Missions is marked and gratifying. Last year was their Jubilee, and the jubilee services resulted in a gracious revival, which brought more than 800 new converts into the churches, among them members of the King's family and several Romanists—in one instance almost all the people of a Romish village. The gifts of the people for "Memorial Churches," educational and Christian work are very generous. A ladies' college has been projected, to be called "Queen Charlotte's College." For this the King gave \$1000; the Premier, Tevita Uga, \$250; Niuafu, \$1000; Niuatobutabu, \$500; T. Weber, Esq., \$500; and the district meeting, \$500.

4. The Tongan Home Mission Fund is so well sustained that they send a missionary to England at its expense, to carry through the press a new edition of the Tongan Scriptures.

This training of mission churches to become self-supporting is well called the "MISSIONARY PROBLEM." One of the missionaries of the American Board in Micronesia, suggests four rules as helpful in solving this problem.

"I. Take special care to save and utilize the much that is good among the heathen."

"II. Take care to *organize* Christian communities and churches, and to multiply them as soon and as rapidly as materials can be gathered."

"III. Take special care to educate converts and churches to do their own work."

"IV. Organize the native churches soon and thoroughly into a missionary society for foreign work."

If any can give better suggestions than these, let us have them. We are convinced nothing will sooner compass self-support than vigorous efforts for the salvation of others. And herein is the fatal mistake of weak pastors and churches in Christendom. We know of pastors who fear to propose a collection for foreign missions lest it diminish resources for their own support—a most fatal fallacy, sure to bring depletion, barrenness, and very likely ultimate death to the home church. What does Christ want of a church anywhere, which does not heed His parting command? If all such churches should at once be blotted out, would it diminish aught from the real strength of Christ's Church on earth?

Mrs. Rogers tells of "Indian women, whose wardrobe may consist of a sun-bonnet and a couple of calico dresses, gladly giving their dollar a year to support missions;" and she might have added that they will grow in piety and Christian principle all the faster for it.

We sometimes fear too much is said about the need of money for this work of missions—especially by those drawing large salaries themselves from the funds contributed by Christians for this work. Money is needed, but a spirit of self-denial is a greater and more fundamental need. Let the spirit of those poor Indian women obtain universally, and the need of money for Christ's work would be unknown.

But the question we would make prominent here, for prayerful consideration of those most immediately concerned, is, Do not our missionary boards and their agents at home and abroad, rely too much upon money, and too little on the Holy Ghost, and on the true genius and power of the Gospel exhibited so conspicuously and constantly in the practice of *self-sacrifice* through all the Apostolic period? Are not the true and saving elements of the Gospel overshadowed and weakened by the prominence given to money, and its too free use in our evangelistic efforts? Does not the system generally adopted sink too much out of sight the Cross of Christ, the one peculiar, central element of our holy faith? Is it not by "this sign"—the Cross of Christ, and all that is implied by it—that Christianity must conquer wherever she gains a real and lasting victory? And by such reliance on money, and so great use of it in our mission work, do we not hinder or prevent such conquests by the pure elements of the Cross?

Since writing thus far, we notice a paragraph by "J. H. M.," in the

Bombay Guardian, written from a similar stand-point, though carrying the views somewhat beyond the limit we should choose. It is as follows:

“Is it not a fact that Christianity is now attempting the conquest of the world by her money? Does any one doubt our assertion? The proof is easy. Take away the money foundation, and the money cement which binds the building together, and the fabric of Indian indigenous Christianity will almost entirely disappear. No one knows this better than the missionaries who read this paper.

“Christianity must pass through its heroic stage in getting foothold on new soil. It was so in Europe, and in America. In the heroic age the preacher and evangelist is an enthusiast who, through poverty, persecution and loss of all earthly things, plants firmly the standard of the new faith. He is always poorer than his people. As time goes on, and the new faith gets established, the leaders share in the prosperity—are well paid, live comfortably. Now our charge against mission administration is this, that it attempts to introduce here in India, even before the heroic age has commenced, a state of things which can only be found after the heroic age has passed, and the country conquered for the new faith. Missions have robbed India of its heroic age, and until they undo this, their folly, they will never see victory. The system of paid evangelists is an anomaly as fatal as it is indefensible.

“What do we propose instead? Any native Christian whose heart is full of love to Christ, and feels impelled to go among his countrymen and tell them the story of salvation, will be heard by his non-Christian countrymen—will be fed by them—will get all the clothing he needs. He will at least be as well supported as the Hindu and Mohammedan fakeers. We then propose the abolition of all pay to all native assistants. We propose that the number of foreign missionaries be greatly reduced; that they be prohibited from spending a rupee on the native church in any way whatever; that it be their work, by personal contact, to draw men to Christ, and inspire them to work for him; that all the machinery of Christian organizations, with all the semi-secular work involved, be left entirely to the indigenous church. Then, and not till then, will the plant strike its roots in the soil, and grow. Now it is a miserable, shrunken parasite upon foreign liberality, and has no root in itself. We hail the decrease of foreign mission incomes as the first dawn of hope for the Christianization of India.”

We think there has been something of the “heroic age” in India

missions already, both among missionaries—witness Judson and his first wife, among others—and also among native converts, who have lost houses and lands, and fathers and mothers, and wives and children, in confessing Christ before men.

Nor need we reduce the number of missionaries in India, to give ample scope for the utmost talent and effort of all native converts. Double the number of missionaries, and such opportunity for native effort would still exist. But as to the importance of throwing the support of the native churches and pastors upon the churches themselves, we quite concede this point, though, in existing circumstances, whether induced wisely or unwisely, we would “hasten slowly” in effecting the reform. But the earnest views of this writer may well be pondered thoughtfully by all missionary agents and workers. A few missionaries in India have already advocated the view that there should be no native helpers, catechists or evangelists receiving mission salaries. And there can be no doubt, we think, that a native preacher receiving no aid from a mission treasury, but supporting himself, or sustained by his hearers, would thus gain far more influence with the people. So thought Sao Quala, the most successful Karen preacher, and hence refused all salary from both mission and government. In so doing, he found the people not only offering to share their humble fare with him, but eagerly listening to his message, and thousands of them confessing Christ before men. We do not regard the case mentioned by the Apostle, of “taking nothing from the Gentiles,” as at all interdicting a native preacher from receiving support from his fellow-countrymen, though non-Christians. It was the plan of support Christ Himself introduced and enjoined on His disciples. They were everywhere to present themselves as guests, and the house that would not receive them was to receive marks of disfavor, and the very dust of their feet was to be shaken off as a witness against such house or city.

The editor of the *Guardian*, commenting upon the paragraph quoted above, says :

“On the supposition that native Christians should be found in large numbers to enter upon the heroic style of evangelization recommended by J. H. M., we anticipate a difficulty. Men would say to these evangelists, ‘How is it that those from whom you have received the Gospel

live in the enjoyment of every comfort, while you, their brethren, wander about in poverty, hardship, and discomfort?"

Let that difficulty come. We may hail it with joy; and with an assurance of a happy issue out of it, if we may only see the large numbers of heroic native workers. If it should arouse more heroism and self-denial in the missionaries and home officers of these foreign boards, and in the home churches also, it would not be an unhappy issue.

The comment continues:

"In fact, this difficulty would present itself at a much earlier stage of the business. The question is, how are our native brethren to be brought to see that they are called to such an exceptionally self-denying life? Is it not necessary that the heroic style should find expression in the lives of the missionaries, before the native converts will realize that they are called to pursue it?"

Here, we grant, is the real difficulty—the difficulty which has led us, from the outset, to doubt the wisdom of so free use of money in our foreign mission work, and to urge greater self-denial in all its agents, both at home and abroad. What right have we to expect foreign missionaries to exercise more self-denial than Secretaries at home, or native converts more than the missionaries from whom they have learned of Christ? Paul and the other Apostles took their views and spirit from Christ Himself and the cross on which he suffered. We must do so also, if we would transmit it to converts from the heathen.

The closing sentence of this comment embodies the truth we desire to make prominent:

"We are quite prepared to believe that large mission funds have been a snare, and have, in many instances, hindered the development of a self-reliant spirit among the native Christians."

VII.--FOREIGN MISSIONARY CONFERENCE IN LONDON.

IN compliance with the call sent out, some 600 delegates met in Mildmay Hall, October 21st, representing most of the prominent

foreign missionary organizations, and most of the mission fields. Sir William Muir, late finance minister in India, and formerly Lieut. Governor of the N. W. Provinces, presided at the opening session, and in a brief address happily expressed the great interest and importance of the work in hand, and the fact that Christianity admits no rival, is not one of the many religions of the world, but the *only* redemptive scheme for fallen humanity. The gathering of such a large body of Christian men out of all lands and climes, comprising so many of the first scholars and statesmen of the age, to consider this enterprise of foreign missions, is itself significant of the place it has won in the thoughts and hearts of good men, and of the progress it has already made in the world's evangelization.

It is not our purpose now to discuss the questions brought before the conference, or the special views and conclusions which were expressed or adopted; we may review some of the papers which were read and discussed hereafter, but all we can do now is to give our readers a few of the more salient and hopeful facts as they crop out in these papers and addresses.

Our Presbyterian, Methodist Episcopal, Protestant Episcopal, and several other American foreign boards and societies, sent no delegates, we observe. The prominent British societies were well represented, as also the Berlin, Basle and Rhenish Societies, and the American Board, (by Rev. Drs. Clark and Thompson.) The Baptist Missionary Union (by Dr. Murdock,) the Reformed (Dutch) Presbyterian (by Drs. Ferris and Wells,) and the U. P. Foreign Board. The paper by Dr. Mullens, on Co-operation in Missions, with the discussion it elicited, seems to have brought out the fact that different denominations have proved no hindrance, but rather positive help in the work of missions.

In the geographical survey of the work, Africa gained a prominent place, Sir Thomas Fowell Buxton reading an able paper, and the subject was well discussed by others. The five new missions being planted in Central Africa by as many different societies, were brought under survey, as also the attempt of the English Baptists to enter from the West coast; and the success achieved in West and South Africa by worthy laborers in the past was brought under review. It was stated that 330 converts had been baptized last year on the Gold coast, and a new mission recently established in a coast town of Ashantee had already gathered five converts.

Dr. Stewart gave full details of the Free Church Lovedale Mission and Institution in South Africa, and the combined efforts and results in Africa thus far were made to present a cheering outlook for that dark continent. The Wesleyans have extensive missions in South Africa, and 106 missionaries, 50,000 church members, and 150,000 worshipers in the West Indies.

Rev. Mr. Sherring, of the L. M. S., at Benares, well posted in our India missionary statistics the last twenty-five years, was present, and read a valuable paper on the growth and position of Christianity in India. He reports the converts in India as having increased from 213,000 to 318,000 in the ten years preceding 1871, and as now being 460,000, or, including Ceylon and Burmah, a full half million.

Dr. Legge reviewed the work in China from the time (1807) Dr. Morrison began it till now. The 13 societies laboring there have 238 missionaries, 63 single and 172 married ladies, with 91 central and 511 out-stations; having 312 churches, with 13,035 communicants, 73 ordained native pastors, and 511 assistant preachers, 20 theological schools for training native preachers, and a native Christian community of 50,000.

Mr. Eugene Stark, of the C. M. S., stated that after ten years' labor in Tien-tsin, in a population of 15,000,000, they had but one missionary in that field and not a convert, but during the last eleven years 3000 converts have been won.

Secretary Ferris gave a brief survey of Japan:

“The Gospel got into the country through the schools. Since then 500 Japanese have visited the West. Six years ago 13 constituted the first church; now there are 1200 members.”

Dr. Murray Mitchell, of the Scotch Free Church, read a valuable paper on the influence of education on the progress of Christianity in India.

Secretary Clark gave a sketch of the Turkish Missions of the A. B. C. F. M. In sixty years it had sent out 400 men and women to the work; half their churches were now independent and self-supporting, and they had 500 young men in their training schools and colleges.

Dr. Underhill's paper on the results of slave emancipation was one

of interest, and work among the Mohammedans had an advocate in Rev. Mr. Hughes, of Peshawur. In Polynesia, 68,000 communicants and 346,000 nominal Christians were reported.

The closing session, a great mass meeting, was held in Exeter Hall, and it is to be hoped an impulse will go out from this conference and be felt the world over in hastening its evangelization.

Doubtless one prominent aim of the mover in calling this conference was enunciated by Sir William Muir in his opening address, viz. :

“ We are met to consider whether the agencies, appliances and organizations in use are well suited to the end in view, and whether they are being worked in the right spirit, and with the needful energy. Are our methods framed with wisdom and judgment, or do they need correction? Are the fields of operation well selected? Is any change desirable in the direction of missionary labor? It is the object of this conference to bring together representatives from all our missions; to collate results; to note the circumstances of success or failure; to receive suggestions, information and advice from all quarters; and to stimulate interest in the work of missions, and encourage those who are in any way engaged in it.”

How far this object has been secured by the conference will be a study of much interest. It avails little to come together for a good time of mutual self-gratulation over what has already been achieved, unless the facts, experience and results of past workings enable us to make approved agencies still more effective, and lead us, with resolute purpose, sustained consecration, and true self-sacrifice, to adopt measures for the speedy accomplishment of this great work of the church in making the Gospel the heritage of every dweller on our globe.

VII.--WEEK OF PRAYER.

FOR the annual Week of Prayer, the Evangelical Alliance has suggested, in substance, the following, viz. :

SUNDAY, JANUARY 5TH.—Sermons : The years of the right hand of the Most High. Ps. lxxvii. 7.

MONDAY, JANUARY 6TH.—Praise to God for His long-suffering and mercy; His beneficent Providence; and especially for salvation in Christ and the blessings enjoyed under the present dispensations of the Holy Ghost; with confession of unbelief and unfaithfulness. Ps. cxvii.; cvii. 33-43; Rom. xi. 33-36; Acts ii. 14-21; Ps. xlvi. 6-11; Dan. ix. 3-10.

TUESDAY, JANUARY 7TH.—Prayer for the power of the Holy Spirit upon and in the church everywhere, leading believers into all truth; intercession for the afflicted. John xviii. 36-38; xvi. 13; 2 Tim. iii. 1-5; Rom. xii. 9-18; Eph. i. 15-23; Ps. xxxiv. 17-19.

WEDNESDAY, JANUARY 8TH.—Prayer for the effectual working of the Holy Spirit in the world at large, convincing of sin, righteousness and judgment. Also for Christian families. John xvi., 7-14; Gen. xviii. 16-19; Col. iii. 16-24; Prov. xxii. 6; 1 Chron. iv. 9-10.

THURSDAY, JANUARY 9TH.—Prayer for the effusion of the Holy Ghost “upon all flesh”; for peace and the establishment of righteous government; for the nation, its rulers and officers; for the removal of intemperance and all social evils, and the spread of enlightenment, good will and love of justice among all nations. Isa. xi. 1-10; Prov. xiv. 14-27; Isa. lxi.; Gal. v. 19-26; 1 Tim. ii. 1-4.

FRIDAY, JANUARY 10TH.—Prayer for the Spirit of God to render fruitful all missionary efforts; for the turning of all Israel to the Lord; for the growth and stability of infant churches among the heathen; for the revival of Bible Christianity in Eastern lands; for the Gospel to be preached *in all nations*; and for “cheerful giving” by those who go not themselves to this work. Mat. xxviii. 19-20; Rom. xi. 26; Acts xi. 19-30; Mat. xxiv. 14; Phil. iv. 10-19.

SATURDAY, JANUARY 11TH.—Prayer for all pastors, preachers and officers of the church of Christ; for colleges, theological, and all other schools, their teachers and pupils; and for Sabbath-schools. Eph. vi. 18-19; Isa. lviii. 13-14; 2 Tim. ii. 15-19.

SUNDAY, JANUARY 12TH.—Sermons : Looking for “the coming of our Lord Jesus Christ.” 1 Cor. i. 7; Mat. xxiv. 42-51.

VIII.--OUR SUBSCRIBERS.

THE first year of this REVIEW ends with about 400 paying subscribers. Though not enough to meet the cost of printing and postage, at the low price of the REVIEW, yet we have great reason for thankfulness that our aim has been so readily understood and appreciated. To these subscribers, scattered widely in this country, Canada, Great Britain, and the foreign mission fields, we desire to express our very sincere thanks. We regard them as joint-partners in the REVIEW—not in its risks, but in the good to be accomplished by it. We cheerfully take all its risks upon our own shoulders in faith and hope of such good.

But subscribers are necessary to the success of our undertaking, and while unwilling to tax the kindness of any to canvass for it, manifestly its character and aims must become known to others, if at all, mainly through those who now take it; and our co-partners will kindly bear this in mind.

We need not repeat, or emphasize, our purpose to devote to foreign missions all avails the REVIEW may ever bring more than its necessary expenses; this is understood, and any subscriber will kindly feel at liberty to examine its accounts at any time.

We have hopes and plans for improving the REVIEW. Valuable contributions are coming in, and it bids fair soon to represent the varying views of thoughtful minds looking at things from different standpoints.

As soon as we can complete a survey of all that is being done for the heathen by the various boards and societies of Christendom, we have in mind to take each country or province of heathendom separately, and show distinctly the evangelizing agencies at work in it, the results achieved, and what remains to be done.

We hope soon to begin a series of pen-pictures of *converts from heathenism*, to give some account of the *women of India*, and also of the cruel rites of the heathen; while keeping our readers posted with the freshest intelligence from every foreign mission field.

But the best guarantee for the character and aims of the REVIEW, is to be found in the six numbers already issued. Experience will doubtless modify some views, and we may find it best to give less space to

criticism, but running streams are purer than stagnant ponds, and foreign mission agencies need fear no criticisms inspired by true love to the vital interests involved. In God is our trust; and we repeat that our readers can do us no greater kindness than to help us with their prayers to God, that He will give us *the spirit of love and of a sound mind*, and enable us so to conduct this REVIEW as to meet *His* approval.

IX.--FIELD NOTES.

LEGACIES.—Mr. Robert Arthington, of Leeds, England, has offered £1000 (\$5000) to the United Methodist Free Church, for beginning a new mission in Eastern Central Africa.

The late Mrs. Oakes, of Australia, has left \$35,000 to the London School of Medicine for Women.

We are glad to see the M. E. Foreign Board has at last received \$20,000 from the Miss Danser estate.

The M. E. Church has apportioned \$272,114 to the work of their foreign board the coming year, and \$95,586 more for reducing its very large debt. The bishops and committee discussed the question of a missionary periodical to be supported in part by the funds of the board, but did not undertake it.

Rev. M. Y. Bovard, (of the M. E. Church) recently undertook to found a mission at Boporo, some 70 miles inland from Monrovia, Africa. His letters have exhibited much zeal and energy. But we notice he has suddenly retreated, and reached New York October 24th. We hope he still retains that "double portion of the missionary spirit," and is yet to succeed in establishing the mission.

The receipts of the Protestant Episcopal Foreign Board in the year ending September 1st, 1878, were \$139,971.56—"a much larger sum

than the gross receipts of any other year" in the entire history of this Church. May other churches enlarge their gifts to this cause in like proportion.

The Rev. A. Brodhead, D. D., of Allahabad, India, and the Rev. John S. Roberts, of China, have felt it necessary to leave the foreign work and remain permanently in this country. Such necessity, in case of those who have acquired a knowledge of the native language, people and work, involves a severe loss to foreign missions, which those thus leaving them must most feel and regret.

TELUGU MISSION.—The call from this mission to our Baptist brethren of the Union, is certainly emergent, and we are glad to see it is enlisting some interest. Two brethren at once forwarded \$1000 each, to send out desired help, and two men with their wives are already *en route* to that mission.

At the same time eleven other workers have gone to re-enforce other fields. The whole Church should hear the call and fill the treasury to overflowing; and young men should count it a special privilege to go and help gather such a harvest of precious souls.

Bro. Clough reports 9147 converts baptized in the three months ending September 17th. The first Sunday in December has been very properly observed by the Baptist churches as a day of special thanksgiving for this remarkable ingathering of the Telugus.

At Ramapatam and vicinity also, are reported 130 baptized in the last two months; and 90 in the Baptist mission in China, since the beginning of this year.

We notice with much sorrow the death in Paris, October 27th, of Christopher R. Roberts, the founder of Roberts College in Constantinople, and the Seminary at Look-out Mountain, Tenn. He will be mourned very widely as a public loss to the interests of the Church and society, but to those who knew him personally, as was our privilege, his death brings a keener sorrow, and stirs sympathies of special force and tenderness for those of his immediate friends and family so sorely bereaved. His years were 77, full of usefulness in the service of Christ.

The American Lutheran Mission in India reports three ordained American and two ordained natives, three native catechists, 31 itinerant native preachers and three colporteurs. Their stations are Guntur and Palnad; members at the former 1186, at the latter 2354. Total number of baptisms from the first, 4572; baptisms last year, 488; present candidates for baptism, 520. The communicants number about 1300.

The Wesleyans in Ceylon, (North District,) report the progress of the last ten years. In 1867 they had 29 preaching places. In 1877 they had 100. Then 5 English missionaries—now 7; then 4 ordained natives—now 14; then 3 catechists—now 22; then 55 day-school teachers—now 150; then 337 members—now 898; then 922 boys as day-scholars—now 4968; then 241 girls—now 1520. In the Southern District, the conversions the past year have been 70—8 of them from Popery. The generosity of the native Christians is also noticeable. For support of the native ministry they contributed 11,318 rupees; for extension fund, 7042 rupees; and for general purposes, 20,444 rupees. This shows that they appreciate their Christian faith and ordinances, and also that they have been well trained to the duty and privilege of giving.

We are glad to see the French Protestants in South Africa are feeling strong enough to be pushing northward and extending their operations.

Four million Bibles are said to have been sold in France the past year, mostly to Romanists, for \$1,000,000.

Pomare, the Queen of Tahiti and Moorea, died last September, in the 70th year of her age. When she was born, missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers are making known the Gospel.

BUSSORAH.—The climate of Bussorah, on the Persian Gulf, may be inferred from the death there by heat apoplexy of 23 Europeans the past hot season.

JAFFA AND JERUSALEM RAILWAY.—The *Bombay Gazette* says:

“A syndicate, with the American General Moss at its head, has obtained an imperial firman to build this railway, and is soon to enter upon the work.”

DEATH OF THE KING OF BURMA.—The *Times of India* reports the death of the King of Burma, at the age of 65 years, after 25 years reign, and speculates on the political complications likely to ensue. But his successor has come into power, has reduced the customs and internal taxes, and the country may be benefited by the change.

W. Wordsworth, Principal of the Poona College, India, seems to find special pleasure in villifying and misrepresenting Christianity to his Hindu pupils. If he uttered a tenth part as much against Hinduism or Mohammedanism, government would dismiss him from service for violating the act of religious neutrality. But as he only outrages truth and Christianity, government does not call him to account. But a dangerous precedent is being tolerated, which may ultimately prove fatal to the *act* itself.

The expedition into Afghanistan is being pushed forward. The *Bombay Guardian* says:

“Annoyed at the airs assumed by the ruler of Cabool, the government of India determined to let him alone, and suspended diplomatic relations with him. Thereupon Russia said to herself, as the English have withdrawn from diplomatic relations with Afghanistan, what hinders that we should establish them? So she sends an embassy to Cabool, which is heartily welcomed. More annoyed than ever, England reverses her mode of punishment, and hastily pushes forward an embassy. This the Ameer refuses to receive, preferring the *statu quo*. This wounds our government to the quick, and a military attitude is at once assumed. The role of Sir Neville Chamberlain is suddenly changed from that of an ambassador to that of the commander of a warlike expedition, advancing upon the offending State.”

The *Times of India*, of September 25th, says :

“The mission to Cabool has already become transformed into an expedition, or, as it would seem, into three expeditions, which will start from different bases. One column, variously estimated at 6000 to 8000 men, including the 59th, the 17th, and 60th Rifles, 23d Pioneers, and a portion of the 10th Hussars, is to assemble at Mooltan. All of these but the Pioneers are Europeans. They assemble at Mooltan for the purpose of marching right across to Quetta, and consternating Shere Ali in the south. Another column of 6000 is being assembled in the Koorum Valley, and will be moved to Kohat. General Roberts himself is in command of this column, which is almost obviously intended to march through the Kohat Pass, and turn the flank of the Khyber Pass, so as to facilitate the entrance through that dangerous channel of a third column, which appears to be in active preparation. In this way, in a few days—indeed, we are told ‘the troops are expected to march in three days’ time’—the three important passes of Bolan, Kohat and Khyber will be occupied, and this summary measure may not improbably bring the Ameer to his senses.”

The British ultimatum is said to have been handed to the Afghan commander at Ali Musjid, November 2d, and a copy sent by post to the Ameer. This ultimatum is said to require the withdrawal of the Russian Embassy, and that the Ameer enter into no Russian alliance. The Ameer declares himself bound by no Russian alliance, and that he is free to make any new treaty he may find desirable.

When this Ameer visited Peshawur in 1869, and was shown through the English church there, being told that the British officials had seats according to their rank, he gave vent to his surprise by saying :

“I am the ruler of my country, but when I worship in the mosque I take my place beside my poorest subjects, for in the house of God all men are equal.”

Since writing the above the British forces have taken the Fort Ali Musjid and Khurum, and are pressing forward through the pass.

PRIZE ESSAY ON ARYAN CIVILIZATION IN INDIA.—We are pleased to see that the recent congress of Orientalists at Florence, to

decide on the merits of the essays, awarded the second prize, 1000f, to our early pupil and friend at Kolapoor, Mahadoo Rao Moreshwur Kunté. Himself a noble specimen of the Aryan race, he is not a man to rest on university honors, but for mental grasp and marvelous industry has few superiors in any land. May he rightly understand and improve his opportunity to do important service for his country and nation.

THE CHURCH OF SCOTLAND'S CHINA MISSION.—This Church began work in China last year by sending out the Rev. George Cockburn and three other men, and we are glad to see it is re-enforcing them with a medical man, Dr. McFarlane, and a young lady. Rev. G. Cockburn and Mr. Paton are settled at Ichang. Mr. and Mrs. Wood and Mr. and Mrs. Ewen, are for the present at Hankow, where Dr. McF. is to join them. The young lady is going to Ichang to become Mrs. Cockburn. The foreign work of this Church, beyond the continent of Europe, and a few chaplaincies in the colonies, was long restricted to India. The inception of the new mission at Blantyre, Central Africa, followed so soon by this mission in China, shows commendable enlargement, and should react with happy incitement and inspiration on the whole Church.

FLOODS IN INDIA.—The drought and famine of two years has been followed by excessive rain, causing great destruction of property and some loss of life. Many railroad bridges in the Punjab have been washed away, and at Jullunder a fall of 24 inches of rain in 36 hours, resulted in the destruction of 1800 houses, causing immense suffering.

The massacre of French Colonists in New Caledonia is as disgraceful to Christian civilization in its provocation as terrible in its atrocities. The natives are reported to have risen *en masse* and murdered all who came in their way, gendarmes, converts and Colonists, sparing neither women or children, mutilating their victims and burning their property. The number slaughtered on the 24th and 25th of June is reported to have been 150. The provocation for this massacre is stated as follows:

“A man named Chene took a native woman by force from the Mandi

tribe. The natives demanded her return. This was refused by Chene, whereupon he and his family were all murdered. The gendarmes arrested some native chiefs, and held them as hostages."

Then followed a rising of the people, a rescue of the chiefs, and a general massacre.

The Romanists claim that though they had but 30,000 members in these United States in 1790, these increased to 1,500,000 in 1840, and to 6,500,000 in 1876; that the number of their priests increased from 34 in 1790 to 5388 in 1876; and their churches from 20 in 1790 to 8758 in 1876. These figures, if correct, deserve thoughtful attention.

A HINDU LADY PREACHER.—Mrs. Monorama Moozumdar, wife of one of the prominent Brahmo Somajist preachers, is reported to have undertaken the public advocacy of the same views, and to preach with marked ability.

The deficit of subscriptions to the *Missionary Herald* the past year is reported to be \$1155.53—a marked improvement on the \$3000 to \$5000 deficits heretofore. But even \$1155.53 is too much to take from moneys given to make known the Gospel to the heathen, and use in furnishing Christians with reading matter without charge.

CONVERSION OF A HINDU PREACHER.—The Rev. Mr. Mansell, of Gonda, India, relates that being accustomed to conduct services in the bazaar with his native helpers, to large and attentive crowds, a Hindu preacher took his stand near by and drew off the hearers. The crowds all forsook the Gospel preacher whenever they heard the voice of the Hindu reciting the praises of the god Ram. Mr. Mansell and his helpers felt driven to more earnest prayer and renewed diligence. He proposed to the Hindu preacher to come and hear the missionary half an hour, and then reply for half an hour. He did so once. Sometime after this his wife fell ill, and fearing she would die, he brought her to Mrs. Mansell for treatment. She recovered, and he soon showed a desire to know more about the Christian religion. A few Christian tracts and a New Testament were given to him. Reading these and conversing with the missionary, he soon became convinced of the truth

and with his wife came and received baptism, and took an early opportunity, in the public bazaar, to avow his convictions and state his reasons for them.

The Chutteesgurh Mission of the German Evangelical Missionary Society, (O. S.,) under Rev. Mr. Lohr's superintendence, reports 31 baptisms the past year, and praiseworthy courage and self-denial on the part of the native Christians in attending the heathen when sick and dying from cholera.

The Ghazeepore Mission of the Gossner Missionary Society is wholly sustained by contributions in India. Its receipts last year were 9357 rupees. Twenty-nine adults were baptized, and the present number of communicants is 170. Rev. Mr. Zieman, after 35 years' work in India, is still full of hope and faith, vigor and enthusiasm. The contrast between the 170 communicants of this mission and the many thousands at Chota Nagpore, under the same direction, and frequent interchange of laborers, shows that the Kols of Nagpore are much more ready to receive the Gospel.

A USAGE WITHOUT APOSTOLIC PRECEDENT.—“Two weeks ago last Sabbath a committee of the Presbytery of San Francisco * * organized the ‘First Chinese Presbyterian Church of Oakland,’ with 16 members. Of these, 13 were from Dr. Eells' church, 2 from the Chinese church in San Francisco, and 1 from the First Congregational Church of Oakland.”

Here are sixteen professed believers taken from three existing churches and organized into a fourth church. Is this wise? Does it contribute to economy of Christian labor, time and money? Another pastor is needed for this new church, and if a Chinese pastor, then much attention from the missionary besides, to supervise him and his work. And still more, if we understand the case, this new church is not self-supporting but quite dependent. And worst of all, the special aim and purpose seem to be to gather into this church a separate class or clan. Now to every such class distinction or separation in the Christian Church, we are inclined to ask for some apostolic injunction or precedent. Peter may, perhaps, be quoted, but then Paul rebuked

him to his face, for his caste feeling, because he was to be blamed. And we are distinctly told that God "made of one blood all nations of men."

The first Jewish converts were ready to keep the Africans and Chinese and all other Gentiles out of *their* church and out of heaven; but they found Christ and Paul and the Scriptures against them; and we are quite certain that those who are really intent on evangelizing the world will guard against caste churches. It is our belief that this separate church organization for the Chinese in Oakland is a serious evil—evil in its influence on the Chinese converts thus separated from the churches they first joined; evil in its influence on the churches by whose efforts they were hopefully converted and into which they were received—and evil in the needless waste of time, men and money involved in caring for this small separate church. If either of the churches out of which these converts were taken was too large, then the proper course was for it to send out some of all classes to effect a new church organization, but with ability in themselves to become at once self-supporting. If we find at last that God has a separate heaven for Chinese believers, so that they may not sing and praise, and share *with us* whiter people, in the marriage supper of the Lamb, then we will revise our present views on this subject.

What better are caste churches in America than in India or elsewhere? Of their working in India, both the Lutherans and Romanists had bitter experience in the early days of Christianity there, and the Church of England finds them not much better at the present time, as appears from the following account just fresh from Bengal, fully confirmed by native converts and others on the spot, viz.:

"In the report of the C. M. S. there is a curious account of the state of Christianity in Krishnaghur. There are in this district about six thousand native Christians. But Mr. Vaughan, who about eighteen months ago was appointed missionary in charge, found to his horror that among these six thousand the principle of caste survived in full force. They were divided into 'Hindu Christians' and 'Moslem Christians,' according to the religion to which they had belonged previously to their conversion. And between them there were no inter-marriages. The children of the Hindu Christians as rigidly maintained their caste prejudices as did their ancestors ages ago. Both these classes of Christians were, however, deemed socially equal. But there was also a

Pariah caste, known as 'Moochie Christians.' As dealers in skin and leather, the Hindu Christians regarded them with abhorrence. And these latter also found that, by the persecution of the Moochie Christians, they obtained toleration and even caste recognition among their heathen brethren. Accordingly, for many years, these unfortunate Moochie Christians had been subjected to insult and outrage at the hands of their brethren in the faith. If a native pastor desired to baptize the infant of a Moochie Christian, his congregation threatened to desert him in a body. If a Moochie ventured to enter a church, the congregation indignantly protested; if he approached the communion-table, the high-caste Christians withdrew. Nevertheless, the Mochies remained firm in the faith which they had adopted. 'In point of intelligence and morality,' says Mr. Vaughan, 'they are not a whit behind their despisers; while, in respect of simplicity, humility and docility, they are far in advance of them.' It was at a church meeting, convened at Bollubpore, that matters culminated in an open rupture. Till that time Mr. Vaughan and his colleague were not fully aware of the degree and intensity of this caste feeling. On this occasion, delegates from the forty congregations in the district met together. About a dozen of these were Moochie Christians. Instantly nine-tenths of the assembly protested against the bringing in of these unclean creatures. 'Draw a line between them and us.' 'We will neither take the Lord's Supper, nor will we sit at a meal with them.' A whole day was spent in attempting to persuade the protesters into a more Christian frame of mind. But the labor was fruitless. The evening found the missionaries cast off and denounced by the great mass of their people. The churches were forsaken, the schools deserted. 'No outsider,' writes Mr. Vaughan, 'could conceive the intense hatred and bitter loathing which these persons have for their "Moochie" brethren. * * "Christ never shed his blood for the Mochies," said a poor old man tottering on the brink of the grave. "God has created the Mochies unclean," said another, "and unclean they will remain forever." "If a Moochie goes to heaven, I won't go there," exclaimed another.' But in the course of a few months a more hopeful state of things was re-established. The people crept back to their churches; the schools were re-filled; but the penitents still stoutly affirmed that they would have no dealings with the Mochies. At length, however, several Christian men, stung by remorse, took a journey of twenty-five miles to a Moochie village. There they spent two days eating and praying with their once despised brethren. On their way back they were driven as unclean from the houses of some of their brethren. But their example, it would seem, was not without

effect. Shortly after, another church meeting was held at Bollubpore, the scene of the schism. A spirit of harmony prevailed, and Christians of all parties partook of the Holy Communion on a footing of equality. 'The Romish priests,' it is added, 'are doing their best to turn the recent troubles to account, giving full permission for the retention of caste, &c., if the people will but join them.' Can this be true? We devoutly trust not."—*Friend of India*.

HUMAN SACRIFICES.—The *Times of India* says :

"A murder of a very uncommon kind, so far at least as detection goes, is reported from Mainpuri. A young *teli* left his house about midnight to get some medicine for his father. He went to a neighboring hut, and then started back home, but was never seen alive again. The next morning his dead body was found in a well near two small Hindu temples. He had been disemboweled, and this led to the suspicion that it was no ordinary case of robbery and murder. The temples were examined by the police, and in one of them pools of blood were found, and also a small piece of entrail. There could scarcely be a doubt that the man had been offered up a sacrifice in the temple, an old custom which it was fondly hoped had been quite suppressed. A strict inquiry was made, and a native police inspector, Kunj Beharee Lall, arrested five men, three of whom readily confessed. Two of them state that the deceased went with them to do *Poojah* in the temple, and that the other man cut his throat, and afterwards mutilated the body. The third man absurdly enough says that the *teli* cut his own throat. The murderers intended to cleanse the temple from the blood stains, and to make it appear that thieves had rifled the body and thrown it into the well. Such sacrificial murders have, according to Dr. Chevers, cropped up from time to time, even during the last twenty or thirty years, the goddess Kali being generally honored with a human victim. The usual practice is to decapitate the unlucky person who may have been seized, and then present the head at the shrine. It was even said that the Rajah of Jeypore, when succeeding his father, in 1860–61, offered up a human sacrifice, but the story is not confirmed. The investigation of the present case may perhaps prove that the custom is by no means obsolete, as men are often found near temples murdered, apparently in a very objectless way."

BEAUTY OF VIRTUE.—"O, virtue! wouldst thou but come and dwell on earth in all thy beauty and loveliness, surely all men would welcome

and love thee." "And yet virtue did come in human form, in the very perfection of beauty, purity and loveliness, and men condemned and crucified Him."

ONE BIBLE AND ITS EFFECT.—In the town of Corato, Italy, a Bible-reading community of 80 is traceable to a Bible given to an image-maker. Converted by its perusal himself, he read it to others, and this is the result.

X.--LETTERS FROM MISSIONARIES AND NATIVE FRIENDS.

KOLAPOOR POST OFFICE, September 4th, 1878.

SIR:—I am a Koknath Brahmin. I was born at Sangamner, in Amed, Nagar District. My name is Gopal, father's, Venayak, and surname, Joshee. I was educated first at Nasik and then at Bombay. My education, though very poor, has formed me to suffer rather than enjoy.

Ever since I began to think independently for myself, female education has been my favorite subject. I keenly felt the growing want of it to raise the nation to eminence among civilized countries. It is the source of happiness in a family. As every reform must begin at home, I considered it my duty to give my wife a thorough education, that she might be able to impart it to her sisters, but customs and manners and caste prejudices have been a strong barrier to my views being prosecuted. Besides, our attempts have been regarded with suspicion by foreigners. On the other hand, female education is much looked down upon among all Brahmins, the highest class of people in India. My attempts have been frustrated, my object universally condemned by my own people. I have difficulties to encounter, and no hopes to entertain in India, and yet I cannot give up the point. I will try to the last, there being nothing so important as female education for our elevation, morally and spiritually.

I should, therefore, if it please God, like to take my wife to America for her being thoroughly educated. I am not in a position to undertake the journey, and to defray my expenses of settling down in America without assistance. I should, therefore, like to know if I can get a footing in any department in America, so that I can go and stay there for some years. I don't want to live on charity, but I am very much in need of assistance in securing a place suitable to me. I beg of you to help me by inquiring and ascertaining if I can get a chance of fulfilling my object.

I am at present in the postal department, and can produce certificates of qualifications.

My wife is fourteen, quite in age for education. She reads and writes both Modi and Balbodha. She writes a pretty good English hand. She has arith-

metic up to decimal fractions, and can point out all the countries on the map. She reads English, third book, and translates Marathi, second book, into English. Marathi grammar she has nearly finished. I should like to see her follow any profession, namely, medicine or education, so that she may be of immense use to her country sisters.

I had better finish, as I have said more than enough.

I remain, sir, yours obediently,

G. V. JOSHEE.

KOLAPOOR, September 4th, 1878.

MY DEAR MR. WILDER:—The enclosed letter may be somewhat of a surprise to you, so I will endeavor to say a few words concerning it. Mr. Joshee has been P. M. here for more than a year, and during that time has been much interested in the subject he here mentions, viz., the education of his wife. He came at once to ask us what we could do for him. Miss McGinnes took up the work, and has ever since done all she could, but, of course, has not been able to teach her as she would like, having herself the language to study—the girls' school, &c. She tells me his wife is bright, and quick to take up anything, and thinks she would be capable of acquiring a first class education, if she had an opportunity to do so. The object he has at heart is certainly one that has been sadly neglected among the Brahmins.

As he says, he has little hopes of being able to carry out his aims among his own people, and would, therefore, like to go to America to do so. He has for some time past talked to me and asked me to advise and help him all I could. He says he is willing to undergo all that such a task will involve, and that he would be able to pay his passage, but not to support him while there, unless he could get employment of some kind. I mentioned Princeton to him—told him of its educational advantages, &c., but could not assure him of any employment. And told him also of your being in India 30 years, and I knew would be able to advise him far better than I could; also told him to think over the matter carefully, and then if he thought best, to write out his mind on the matter, and I would write you and enclose his letter; so this morning he sent me the letter. I have great hopes that he will first of all give his heart to God, and then his own, as well as his wife's influence would be a great blessing to their fellow men. I have had many talks with him, and he seems anxious to talk and learn our religion. He has no faith in idolatry. I have also thought if he were to go to our country, he might there be led to renounce all and follow Christ, and I know if such should be the case, there are many persons who would be willing to educate both him and his wife, and send them back to labor among their own people. I never told him this, but I can't help but hope that such would be the case.

I have never known of any one going from this country to America on such a mission, and yet, judging from the results that have followed from such a mission to other countries, Japan, *e. g.*, surely we might hope for good. I

lay the matter before you for your consideration, and will be guided by what you say would be best. If I were going home, and had the means to educate them, I don't think I would hesitate to take them with me. But to send them alone, and without any assurance of their being kindly received and cared for, I don't think would be wise.

I should have told you that Mr. Joshee speaks English very well, and is very well informed on most subjects.

With kindest remembrances to Mrs. W. and all the family,

I am very sincerely yours,

J. M. GOHEEN.

REPLY.

PRINCETON, N. J., U. S. A., October 14th, 1878.

MR. GOPAL VENAYAK JOSHEE :

MY DEAR FRIEND :—Your letter of September 4th, 1878, has just reached me. I am thankful to see you have become so well acquainted with Christian truth, and have adopted so many right views. We are all, in this world, more or less gropers in darkness, all in a state of probation—our Great Creator ever looking down upon us to see how we use the faculties and opportunities He gives us; and the status of each and all of us, physically, mentally and spiritually, is so nearly one and the same that we may well feel the warmest sympathy for each other, and be ready to help each other in every way possible. You say, your “education has formed you to suffer rather than enjoy”—an expression which shows some careful thought and sober experience. And yet, let me say, our Creator never meant our expanding faculties in process of education should become a cause of suffering. They may become so, I grant you. As the mind becomes enlightened and enlarged, and conscience becomes quickened, new light and enlarged capacities place us under new and more pressing obligations to be true to our Creator, to ourselves and to our fellow-men. And if we yield to these obligations, follow the dictates of enlightened conscience, and obey God in everything He requires of us, all increasing knowledge and growing capacities will bring increasing joy and blessedness, even though to the body they bring reproach, persecution, chains, imprisonment, or even death. So Bunyan, Martin Luther, Paul, Stephen, and every true Christian martyr has found it.

But when conscience is repressed and violated, and the new obligations involved in growing knowledge and capacities are disregarded, then suffering is inevitable. God has so made us that we cannot escape it. We may prevent such suffering for a time by repressing and stifling convictions, violating and searing conscience, but such are the elements of human conscience, that however long stifled and seared, they will revive again and inflict suffering with ten-fold severity for all the abuse imposed upon them. So, really, the only way to gain solid and enduring happiness is to yield to the claims of God and

conscience, and do our whole duty as increasing knowledge and capacities reveal it to us—and this not for the sake of personal happiness, but to please and serve God. And in your case, judging from your letter, God and conscience are teaching and requiring you to give up your ancestral religion, and accept the only way of salvation for any one of our race, through Christ and Him crucified, as revealed in His blessed Gospel. I have a keen sense of the difficulty of your doing so—of the temporary trials and losses it will involve. I have witnessed them in many cases of dear Hindu converts. One of the first converts I baptized was Vyenkat Rao, a young Brahman, who not only lost a large patrimony, but lost father and mother, brothers and sisters, and, severest trial of all, his own dear wife, whom he so tenderly loved that he tried long to win her to Christ, delaying his own baptism for years to enlighten and win her, but in vain. I do not wonder you think it would be easier to confess Christ in a foreign land—here in America, or in Europe. But do you consider how this course would deprive you of the grandest opportunity you can ever have of bearing testimony for Christ and the truth in the most effective manner? Just in proportion as it is harder for you to come out boldly and profess your faith in Christ, right there among your nearest and dearest earthly relatives, just in that proportion will your doing so have more convincing effect on their minds—convincing both as to your own sincerity and as to the truth of the religion you adopt.

Now, my dear friend, if you were worth a *lakh* of rupees, and could go and live in any other part of the world you pleased, I would say, don't go. Stay right where you are. Avow your honest convictions and confess Christ as your Saviour and only hope of heaven, right there among your friends and countrymen, and in the fear and love of God make the most of your grand opportunity to bring all your dear friends into the same blessed faith of the Gospel.

You are right about the value of female education. Let nothing relax your courage and firmness in advocating it among your people on all proper occasions; and omit no effort for the education of your own dear wife. She has made a good beginning. Tell her we shall all wish to hear how she succeeds in prosecuting her studies. Dear Mrs. Hull and Miss McGinnis will gladly help her, I feel sure, and other missionaries are coming. Rev. Mr. and Mrs. Ferris will soon be there, and others will come: so your dear wife will have a good opportunity to prosecute her studies there; and you, too, will find some leisure for reading and study, and ready help from the missionaries.

I might speak of the difficulty of obtaining a situation for self-support in this country, in any department of business, but this is a secondary consideration altogether. The one great thing is, that by following the convictions of your enlightened conscience, and publicly professing your faith there, you can accomplish vastly more to honor Christ and win your own relatives and countrymen to the truth.

With warmest interest and sympathy, and hoping soon to hear that you have had grace and courage to confess Christ publicly there in Kolapoor, right among your own friends and people, believe me

Yours sincerely,

R. G. WILDER.

PERILS AMONG THE HEATHEN.—From the Aroma District, New Guinea, on exploring tour, the Rev. Mr. Chalmers, of the L. M. S., writes :

“ When we got half way between the point next to McFarlane Harbour and Mailu, where there is a boat entrance, we saw the boat, and waved to them to approach. They came near the surf, but not near enough for us to get on board. The native of Hula from Maopa got on board. The Hula boy got on board early in the day, leaving us to go on alone. I called out to them to proceed to the boat entrance at Mailu. Great numbers of natives were with us, and in the distance we saw a great many more sitting around on the shore. Some of those following us were around. When within two miles of where the boat was to await us, we came upon a crowd of men and women. The former carried clubs, or pieces of hard wood, used in opening cocoa-nuts; the women had clubs. Some time before this I said to the teacher and Loyalty Islander, ‘ keep a good look out; I fear there is mischief here.’

“ When we came upon the last lot, I asked for a cocoa-nut in exchange for beads; the man was giving it to me when a young man stepped forward and sent him back. We hastened our steps so as to get to the village, where the strangers from Mailukolo and Kapumari might help us. The teacher heard them discussing as to the best place for the attack; and not knowing that he knew what they said, he heard much that left no doubt in our minds that murder was meant. I carried a satchel which had beads and hoop-iron in it; they tried to get it. I gave presents of beads; some were indignantly returned. I was in front, between two men with clubs, who kept telling me I was a bad man. I held their hands, and kept them so that they could not use their clubs. The Loyalty Islander had a fowling piece, thinking we might have occasion to shoot our dinners. They tried hard to get him to fire it off, and twice tried to wrest it from him. They know what guns are—and with reason. They tried to trip us; they jostled us. On we went. Two men, when near the village, came close up to my back with large wooden clubs, when two women snatched them from the men and ran off to the village. Things looked black, and each of us prayed in silence to Him who rules over the heathen. Soon a man came rushing along, seized the club of the man on my left and threw it into the sea. He tried to do the same with the one on my right, but did not succeed. When at the point, an old woman came out and asked them what they meant, and followed us, talking to them all the way, so dividing their thoughts. An old chief, whom we saw on our way up, came hurriedly along to meet us, calling out, ‘ Mine is the peace! what have these foreigners done that you want to kill them?’ He came close up to the teacher and took him by the hand. Another chief walked close behind me. They began to talk loudly among themselves. Some were finding fault that we should have been allowed to get near the village, and others declaring there was yet time.

“ The boat was anchored some distance off. We got her nearer. And when ready to move off to the boat, I opened my satchel, gave hoop-iron to our friends, the chiefs, and threw beads amongst the crowd. I shouted for Kapumari, and a sturdy young fellow fought his way through the crowd. I gave

him a piece of hoop-iron, and with our friendly chiefs he forced the crowd back, calling on us to be quick and follow. So into the water we got, the chiefs calling, 'Go quick! Go quick!' We got on board; our chinamen got flustered, and very nearly let the boat drift broadside on the beach; we with poles and oars got her round and off, sails set, and away for Korepunu. Before changing clothes we thanked God, our Father, for His protection and care over us. We felt He alone did all; unsettled their thoughts as to who first, where and when; and it was He who gave us friends."

Mr. Chalmers at first supposed the attempt to murder him and his party arose from a spirit of revenge, a trading ship having previously visited them and killed some of them, because of their deceit and thieving. But at a subsequent date a chief from Maopa visited him, and recognizing him as the one who kept back the crowd and enabled him to escape to his boat, he asked his opinion as to the people's motive. Mr. Chalmers gives this chief's view of their motives as follows, viz. :

"He says from our landing in the morning they had determined to kill us, but the suitable time did not arrive. When we arrived at the place where the large canoes from Toulon and Dauni were lying, it was there arranged by the Aroma people, and those from the canoes, that they of Aroma should kill us and have all they could get, and those from the canoes should have the bodies to eat. He says they kept putting it off, until, finally, it would be done when we were at the boat, then they would have boat and all; but he and the two other chiefs arrived just in time. He says it was not revenge, and turning to the Korepunu chief, he said, 'you know Aroma from of old, and how all strangers are killed.'"

C. M. S. MISSION IN UGANDA.

The reinforcements for this mission have been heard from. The Nile party were at Khartoum August 9th, and hoped to reach Uganda in October. The Zanzibar party had reached Mpwapwa, some 250 miles inland, and were starting onward August 19th. Mr. Mackay had continued his earlier journey, and was near the Lake (Nyanza) on the 4th of June. The Rev. C. T. Wilson, patiently and faithfully holding his post alone, sends to his society journals with incidents and observations of much interest. King Mtesa claims to trace his line of descent unbroken through a period of 3000 years, giving the names of the kings in the order of their reign from Ham, the son of Noah. Mr. Wilson transcribes this list of kings in his letter. Under date of May 9th he reports Mtesa ill of a disease which he feared was incurable; and the king declaring it was the result of witchcraft, the chiefs were fearing some one or more of them would be put to death.

THE L. M. S. MISSION ON LAKE TANGANYIKA.

It will be remembered this mission was attempted some two years ago. The progress of the mission party, inland from Zanzibar, has been very slow. In

March last it was encamped for the rainy season at Kirasa, only about 200 miles from Zanzibar. Starting forward from that camp May 29th, the party reached Urambo, some 300 miles further inland, July 27th. This is called Mirambo's new town. Of this Mirambo, Rev. J. B. Thomson, one of the missionaries, writes :

“ He received us most kindly, and has treated us very handsomely while we have been here. He has certainly done his best to show himself friendly to us. He asked us to remain a month with him ; but when I told him how we wished to push on and get houses built before the rains, he was willing to let us go, but expressed the hope that I would come back soon and stay with him a month. We leave here to-morrow morning, the 5th inst., [August.] We have stayed here a week, partly on Mirambo's account, but chiefly to let our lame and sick men get better. The chief has promised us men to go with us and show us the road. * * I took an early opportunity of explaining to him the object of our coming into the country, and the nature of our work. He seemed pleased with what I said, but he thought the Wajiji would not learn, the Arabs had been too long among them. He said he wanted white people to live with him. I think this is a most excellent sphere for missionary labor, and prudent, cautious and practical men would soon find abundant reward. But they will have to be very prudent in their conduct with the chief two or three years till he gets to know what missionaries are.”

PROPOSES A CHEAP RAILWAY.

“ As far as I can see at present, the best method of reaching the interior is from Kilwa to the south end of the lake. The Church Missionary Society, the London Missionary Society, the Free Church on Nyassa, and the Glasgow party, might all join and make a cheap railway from Kilwa to the north end of Nyassa, where the Free Church station could be, and thence on to Tanganika. The C. M. S. people might sail up the lake, and thence to their several stations. This would do more to open up the country than anything else.”

“ Mirambo is about 40 years old, 5 feet 10 or 11 inches high, not stout, but firmly and well made, very active, far-seeing and clever ; mean if anything, but one who makes himself very agreeable. He has none of the put-on dignity which kings so often assume. He has 20 wives and 5 children living. * * He speaks Zulu, and I can converse with him. We have had many conversations on religion and morals. * * Mirambo is going with us to-morrow morning to our first camping place.”

This missionary party was hoping to reach Ujiji, the end of the journey, early in September, and we may hope the missionaries are now laying the foundations and entering upon the work of the mission.

XI.--SAILING OF MISSIONARIES.

The Baptist Missionary Union has recently sent re-enforcements, viz.:

Rev. S. W. Nichols and wife sailed for the Telegu mission October 2d, 1878.

Rev. C. D. King and Miss Miriam Russell sailed for the Assam mission October 2d, 1878.

Rev. J. T. Elwell and Miss R. E. Batson, for Bassein, Burmah, October 5th, 1878.

Mr. Rogenau, for Rangoon, October 5th, 1878.

Miss E. A. Ambrose, for Toungoo, October 5th, 1878.

Rev. W. H. Roberts and wife, for Bhamo, October 12th, 1878.

Rev. H. H. Rees and wife, for Tokio, Japan, October 21st, 1878.

Miss C. H. Daniels, for Swatow, China, October 21st, 1878.

Rev. W. B. Boggs and wife, formerly among the Telugus of Coconada, in service of the Canadian Baptists, have been appointed to Ongole, in answer to Bro. Clough's call for help, and are reported as already on the voyage.

Rev. Jonathan Wilson, of the Presbyterian Foreign Board, sailed October 1st, returning to Chiengmai, Siam, with Miss Edna S. Cole, of St. Louis, and Miss Mary Campbell, of Lexington, Ind., for same place; also, Miss Belle Caldwell, of Wheeling, W. Va., for Bangkok, Siam.

Rev. C. B. Newton and family sailed October 24th, returning to former work in India.

Rev. George H. Ferris and wife sailed November 5th, for Kolapoor, India.

Rev. William I. McKee has sailed for Ningpo, China.

Rev. George L. Deffenbaugh has gone to the Nez Perces mission.

Rev. Robert C. McGee has been appointed to the Creek mission, Indian Territory.

Rev. Henry Marden, returning to Central Turkey mission, with Mrs. Marden, sailed October 19th.

Rev. Richard C. Hastings, to join, and Miss Harriet E. Townsend, returning, sailed for Ceylon, October 26th.

Miss Celia R. Doolittle has recently gone to assist Mrs. Mumford in her independent missionary work among the Bulgarians. We are interested to notice that Miss D. is from Oberlin College, Class of 1875, which had already sent two to the foreign field—Miss Stevens to Japan and Mrs. Ament to China.

The Rev. S. M. Creagh and family, of the L. M. S., on their return to Lifu, Loyalty Islands, South Pacific, embarked September 4th, 1878.

The Rev. James Hadfield and wife, newly appointed to the same field accompanied them.

The Rev. E. A. Phillips, B. A., and family, embarked September 28th, for Ranee Khet, India.

The Rev. S. H. Davies, returning to Samoan Islands, and the Rev. Thomas Beswick, for New Guinea, sailed September 30th.

The Rev. John Marriott and wife sailed October 8th for Malua, Samoan Islands.

Rev. Lewis Bond, Jr., of the A. B. C. F. M., sailed October 5th, with Mrs. Bond and Mrs. Jenney, returning to European Turkey.

Miss Ellen M. Stone went with them to join the same mission.

Rev. M. L. Gordon and wife and Dr. J. C. Berry and wife, returning, and Rev. Robert H. Davis and wife, Rev. James H. Pettee and wife, and Miss Fannie A. Gardner, new laborers, sailed for Japan, October 1st.

Rev. Charles Hartwell and wife, returning, and Miss Ella J. Newton, sailed for China, October 16th.

The Rev. H. K. and Mrs. Binns, of the C. M. S., sailed from England for Zanzibar, August 29th, 1878.

The Rev. B. Davis sailed August 15th, 1878, for Bombay and Allahabad, India.

The Rev. S. and Mrs. Trivett left London for the Saskatchewan, July 17th, 1878.

The Rev. J. Grundy and wife sailed from Liverpool for Hong Kong, September 24th, 1878.

The Rev. A. Elwin left Liverpool for Hang Chow, September 26th, 1878.

The Rev. J. E. Padfield and wife left London for Madras, September 30th, 1878.

The Rev. W. T. Satinadhan and wife left London for Madras, October 16th, 1878.

The Rev. J. I. Pickford left London for Colombo, September 30th, 1878.

The Rev. J. S. Hill and wife, and Mr. W. Goodyear, left for Auckland, September 27th, 1878.

The Rev. Frederick M. Webster (Wesleyan) sailed for Ceylon, September 28th.

The Rev. John Walton, M. A., and family, (Wesleyan,) and Rev. Henry Cotton, for Graham's Town; Rev. Harvey Field, for Bloemfontein; and Rev. Robert Matterson and W. M. Douglas, for Natal, sailed October 4th.

The Rev. George Dyer and wife, Rev. J. W. Harivel and wife, Rev. T. B. Angald and Miss Hales, sailed October 2d, for the West Indies.

Rev. J. Smith Spencer and family, and Rev. Robert Lamplough and Miss Lamplough, sailed October 15th, for the Cape and Graham's Town.

Rev. Elisha R. Eslick and wife, for Bangalore; Rev. John R. Slater, for Madras; and Rev. J. A. D. J. Macdonald and Mrs. Hands, for Calcutta, sailed October 12th.

The Rev. Grainger Hargreaves, for North River mission, China, and John S. Fordham and J. W. Harbord, for Sierra Leone; and Rev. Robert Heslam, for the Gambia, sailed October 19th.

The Rev. John W. Butler and wife started for the Mexican M. E. Mission October 19th, 1878, accompanied by the Rev. J. M. Barker and Miss Clara F. Milliner, the latter under direction of the Woman's Foreign Missionary Society.

The Rev. Messrs. Gamble and Copeland have just sailed for Madras, to join the Southern India M. E. Conference. Bro. William Taylor furnished \$325, and Rev. C. P. Hard \$350, for their voyage.

Miss Lockie Rankin, of the M. E. South W. M. S., sailed for China, October 4th, 1878.

Miss Fannie Sparks, Miss Henrietta Woolston, M. D., and Miss E. Gibson, sailed from New York, November 9th, 1878, under direction of the M. E. Woman's Missionary Society.

Mr. and Mrs. Stott, of the China Inland Mission, returning, and Miss L. Mitchell, Miss Emily Snow and Mlle. Jeanne Muller, who were recently appointed, all sailed for China, October 11th, 1878; also, Miss Fanny Boyd and Miss Ellen Boyd, of the same mission, left London for China, October 17th, 1878.

It shows something of the sympathy and interest being concentrated on the work of this mission in China, to notice that special meetings for prayer on behalf of these departing missionaries were held in Mr. Spurgeon's Metropolitan Tabernacle, and six other localities in London.

XII.--DEATH NOTICES OF MISSIONARIES.

WE notice with sorrow the early death of Mrs. Balantine, wife of William O. Balantine, M. D., of Rahuri, Ahmednuggur American Mission. She died of consumption after only about three years of faithful service in the mission.

Mrs. Justina E. Goodrich died at Tungcho, China, September 4th, less than two years in the service.

Rev. Andrew Abraham died September 13th, at Mapamal, Zulu Mission of Southeastern Africa.

The Rev. William Gill, a missionary of the L. M. S., on Rarotonga, Hervey group of islands, from 1838 to 1853, and who has since carried through the press in England the Rarotongan Bible, died August 14th, 1878, aged 66 years.

Mrs. F. G. Kayser, of the L. M. S. Mission, South Africa, died July 21st, 1878, at the age of 84 years.

Rev. A. Strachan, L. M. S., died at Calcutta, 19th September, 1878, his early death (age 24 years) much lamented. "A man of fine culture, deep piety and blameless life."

Mrs. R. Baron died July 25th of typhoid fever, at Fianarantsoa, Madagascar, only a few months after reaching the mission.

Mrs. John Hewlett died of malarial fever September 18th, at Mirzapore, India. "Of attractive manners, and special teaching ability, she gained confidence and won hearts."

The Rev. David Fenn, of the C. M. S., at Madras, died October 16th, 1878. He was born in the mission field, Tranancore, and after an education in England, Trinity College, Cambridge, he returned to his life-work in India in 1852.

Rev. Samuel Hardey (Wesleyan,) died at Cape Town, South Africa, September 17th, 1878.

The Rev. Joseph Jackson died at Pietermaritzberg, Natal, September 3d, 1878.

Rev. W. H. Norris, of the M. E. Church, died in Brooklyn, N. Y., October 19th, 1878. He was one of the pioneer missionaries in South America.

Mrs. Lucilla Green Cheney died at Nynee Tal, India, October 1st, of cholera—a great loss to the mission and grief to her friends. She had been in India only two and a half years.

[Part II. is again crowded out; but it will keep, and be good any time.]

XIII.--BOOK AND LITERARY NOTICES.

The Prayer Meeting and its Improvement, by Rev. Lewis O. Thompson. (Chicago: W. G. Holmes, publisher,) has already reached its third edition, we are glad to see. This volume meets a want, and should contribute to the vitality of this most vital agency for promoting the spiritual life and efficiency of the church. The chapter on the "Treatment of the Monthly Concert" is good and embodies some valuable suggestions, but fails, we think, to bring to view the full value and importance of this concert, which, in every church, should be made the most interesting meeting of the month, enlisting the liveliest expectations, the most earnest prayers, and the largest gathering of the people. The direct spiritual results in mission fields in answer to the prayers of earnest Christian hearts in these concerts, are not sufficiently emphasized in this chapter.

There is a valuable list of foreign missionary societies, and a list of some 200 different volumes on the subject of missions, at the close of this book, which should command attention and secure more readers. That the list of missionary works is incomplete, readily appears from the fact that such a standard work as Harris' "Great Commission" is not in it. The list of "Missionary Monthlies" is also incomplete. But the attempt to present such lists in such a volume was a happy thought, and furnishes a basis for improvements in future editions.

American College Directory and Universal Catalogue.—A neat, large volume giving name, location, size of faculty, length of courses, management, size of

library, annual tuition, price of board, number and classification of students, age, value of apparatus, grounds, buildings and endowment, names and titles of the presiding officers, &c., for all educational institutions of all kinds in the United States.

The only work of the kind offered to the public, in which 3650 colleges, seminaries, academies, normal, commercial, law, theological, medical, dental, pharmaceutical, scientific, art and industrial schools, deaf and dumb, blind and orphan asylums, are briefly and pointedly mentioned and described. We regard this directory as a work of decided value, and are glad to have it by us for frequent reference.

GRATUITOUS.—The work is issued for the benefit of the schools, and given away (the price charged does not quite pay for the white paper in it.) Sent free on receipt of ten cents postage. C. H. Evans & Co., 411 N. 3d Street, St. Louis, Mo.

Frank Leslie's Sunday Magazine for December is one of the richest numbers of this most excellent periodical. Dr. Deems must be a marvel of industry and discriminating judgment. The sermon against modern spiritualism, about which Judge Black made such a stir in the Vanderbilt will case, appears in the January number, with a history of the discourse by its author.

Eighth Annual Report of Woman's Foreign Missionary Society of the Methodist Episcopal Church.—This report gives an interesting "Historical Sketch" of the rapid growth of the society, enlarging in eight years to a membership of more than 54,000, with 2301 auxiliaries, and an income during the year ending May 9th, 1878, of \$68,063.52. Its list of missionaries, now in active service, or at home on furlough, gives the names of 33 women, occupying various posts of usefulness in India, China, Japan, Mexico and South America.

The report bears with it a map of India, China and Japan, with the stations of the society made prominent, by being printed in red.

"The appropriations for the coming year are \$81,097.50." This surely means work. God bless this society and its noble workers in the mission fields, giving them many precious souls for their hire.

"*Our Missions to the East.*"—We thank the Rev. W. Fleming Stevenson for this stirring address before the general assembly of his (Irish Presbyterian) church last June. It ought to move the whole church to more energetic efforts in support of its foreign missions. Our readers must have some extracts from this address in coming numbers of this REVIEW. We wish we had room for the whole of it.

Board of French Evangelization of the Presbyterian Church in Canada.—The entire population of the Dominion of Canada is about 4,000,000, of whom nearly one-third, or 1,300,000, are French-speaking Roman Catholics. These are found in all the provinces. In Ontario there are 75,000; in New Brunswick,

45,000; in Nova Scotia, 33,000; in Prince Edward Island, Manitoba and British Columbia, there are upwards of 20,000, while in the Province of Quebec the number exceeds 1,000,000. The aim of this board is to give the Gospel to these million and a quarter French speaking people. The work is carried on by the three following agencies :

Colportage.—In many of the French settlements there is not a single Protestant to be found, and so fanatic and priest-ridden are the people, that to attempt opening a preaching station, or even a mission-school, would not only be a dangerous but a futile step. The only method of reaching the people in these settlements is by means of a colporteur going from house to house, scattering broadcast the seed of the Kingdom, conversing on Divine things with those willing to listen, reading with them the Word of Life, and, when permitted, leaving in their homes a tract or a copy of the Bible. In several of the most densely settled and spiritually destitute districts of the country the board have a number of self-denying colporteurs engaged in this arduous pioneer work. This number might be increased *ten-fold* had the board the means at their disposal.

Mission Schools.—As soon as a group of families in any settlement have been brought to a knowledge of the truth, and have abjured Romanism, one of the first steps is to open a mission-school for the education of the young, and especially for their instruction in the principles of the Bible. The teachers employed by the board in such schools are, in some instances, earnest Christian ladies, but more generally French students for the ministry, many of whom spend their summer vacation in this important department of the work. In addition to the training of the young, these teachers occupy part of their time in the work of colportage, and also in conducting mission services on the Lord's Day. In one of the schools under the board—where there are upwards of a hundred pupils, with three teachers, the principal of which is an ordained minister of the church—not only have a large number of the young been savingly converted, but several have given themselves to the work of the ministry in our own and other churches, and there are at present in the service of the board four ordained missionaries and four theological students, whose early training, and whose first impressions for good, were received in this school.

Preaching Stations.—The main branch of the board's work is the planting of mission stations, and the formation of congregations, wherever in the Providence of God there is an opening for such. The number of preaching stations in the various Provinces of the Dominion, at present under the care of the board, is thirty-three. In the city of Montreal we have three congregations, viz., Canning street, where Father Chiniquy has labored for the last two years; St. John's, (Russell Hall,) the pastor of which is the Rev. Mr. Doudiet; and an Italian congregation, ministered to by Rev. Mr. Internoscia, an ex-priest of Rome, from Italy. We have the *only* French Protestant congregation in the city of Quebec, a city with a population of 60,000, nine-tenths of whom are Roman Catholics; the *only* French Protestant congregation in Ottawa, the capital of the Dominion, in the western section of which the board recently

opened a second preaching station ; and the *only* French Protestant congregations in such important centres as St. Hyacinthe, Joliette, Namur, Grand Falls, N. B., Stellarton, N. S., &c., &c. The remarkable success of the work is seen in the fact that, during the last three years, the number of fields has increased from 9 to 33, and the number of missionaries from 12 to 44.

Training of Missionaries.—In order efficiently to train laborers for the work, a French department has been instituted in one of the theological colleges of the church, the Presbyterian College of Montreal. At present eighteen French students are in course of training here for the work of the ministry. The salary of the French lecturer is met by the funds of the board.

Church Building.—The rapid extension of the work during the past three years has rendered necessary the erection of mission premises in many of the fields. In the months of August and September new churches were opened at Grenville and at St. Antoine Abbe, and at St. Hyacinthe one is in course of erection. There are now 14 places of worship in the fields under the care of the board.

Funds.—The present indebtedness of the board for building purposes is \$18,000. Apart from this, the sum of about \$27,000 is required to meet the ordinary expenditure of the board and carry on the work efficiently during the current year.

Owing to the depression of business and other causes, the revenue of the board has recently fallen off very largely, the receipts for the past five months being about \$4500 less than for the same period last year. This has seriously embarrassed the board, rendering them unable to meet the salaries of missionaries, and compelling them with great reluctance to decline several urgent applications for the opening of new stations. To meet the present indebtedness, and to render unnecessary the contraction of the work in its present hopeful condition, the board earnestly appeal to the congregations of the church for liberal contributions, and to all the friends of the mission for generous assistance to aid them in carrying on this scheme, so fraught with the best interests of the million and a quarter French-speaking people of the dominion. In former years grants were received in August from several of the churches in Scotland and Ireland. These have not been received thus far this year. The receipts from legacies exceeded \$11,000 in the past two years. From this source nothing has been received this year as yet. The cutting off of these two sources of revenue has very materially affected the ability of the board to carry on the work, and constrains them to ask for largely increased contributions from the congregations of the church and from the friends of French evangelization generally.

While the board are most unwilling to reduce their staff of missionaries, or to withdraw from any of the fields now occupied by them, they are equally unwilling to increase their indebtedness, and they, therefore, respectfully, but very urgently, solicit contributions to be forwarded without delay, addressed to the treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal, by whom

they will be duly acknowledged, and the names of all subscribers published in the annual report.

In name and by authority of the board.

D. H. MACVICAR,
Chairman.

ROBT. H. WARDEN,
Secretary-Treasurer.

Montreal, October, 1878.

The Indian Evangelical Review is a quarterly journal, published at Bombay, and devoted to missionary thought and effort. It consists largely of contributed articles, edited by Rev. C. W. Park, of the American Marathi Mission, who also prepares the "Notes and Intelligence" and "Book Notices." It is one of our valued exchanges, and we must beg pardon of the editor for not sooner thanking him for his notice of the MISSIONARY REVIEW in his April number. We thank him, too, for his frank admission of the mistake of the Prudential Committee of the American Board, in reducing the salaries of missionaries abroad, without at the same time reducing in like proportion the salaries of officers at home. His language is, "we consider it to have been a mistake." And so doubtless must all considerate men, and, we hope, the Committee itself now take the same view of it.

But though admitting the mistake, our brother editor "does not propose to see the Committee * * attacked without speaking a word in their defense." This defense is in substance—

1. "The missionaries accepted the reduction." Would not the home officers have done so, if the Committee had reduced *their* salaries also?

2. "The reduction made in 1876, was made up, and more than made up, in 1877." This shows the Committee *did* recognize their mistake, and accounts also, for the changed feelings of our good brother.

3. "The salaries of the Secretaries of the board are *not* 'three or four times that of their missionary,'" &c. This statement of the MISSIONARY REVIEW was meant to be general; but as it is called in question it may be well to mention the actual salaries. Having been many years a missionary of the American Board of India, we happen to know what the salaries then were.

The salary of an unmarried man was,	- - - -	(1200 Rs.)	\$600
" " " a missionary and his wife,	- - - -	(1740 ")	870
" " " " with one child,	- - - -	(1920 ")	960
" " " " " two children,	- - - -	(2100 ")	1050

The salary voted by the committee to each home officer of the American Board is \$3500. (See p. 252 of this REVIEW.) How many times \$600, or \$870, or \$1050 is contained in \$3500, our good brother may tell us. It is possible missionary salaries may have been raised a little since our experience, but probably not enough to render our general statement incorrect.

Again, Bro. Park says, "We understand they *did* make a reduction in their own salaries," &c. "*They?*"—Who? The Committee have no salaries to reduce. Are the home officers meant? *They* never vote their own salaries, nor vote to reduce them. They may ask the committee to reduce them. Did

they ever make such a request? We never heard of it. If Bro. Park has, will he kindly inform us? Does he mean that they—the officers—*gave* generously, out of their salaries, for the work of the board? And do not missionaries give generously? And if giving is to be a safeguard against reduction of salaries, should it not protect the missionaries as well as the home officers?

Thus much to show the weakness of this “defense.” We pointed out the mistake of the Committee, in the first instance, for the sake of the American Board and the cause of missions, and in the interest, more especially, of missionary brethren. Surprised, as we were, on first seeing notice of the reduction of missionary salaries in the *Bombay Guardian*, we took the trouble to write all the way to India, to Bro. Park himself, for reliable information. He kindly sent it, but we fear he must have forgotten it. He said nothing of the reduction being limited to a part of the missionaries; nothing of the missionaries accepting the reduction; nothing of any making up of the reduction; and it may help our brother to recall the “tone” and substance of his letter if we quote a single sentence of it, viz.: “The *Guardian* was perfectly right about it. Our salaries have been reduced ten per cent. We hear with much joy of the revivals in America. Our people certainly need them, especially those in *high places!*”

History of America, Vol. I., by Lakshmandas, in Hindustani, published by the Delhi Literary Society. We are glad to see Hindu scholars giving attention to American history, and introducing it to their own people.

A Hymnal, composed by Lal Behari Lal of Lahore, for use in the *Sat Subha*, (Association of Truth,) one of the Hindu reform societies, shows the growing influence of Christian forms of worship in India.

The Re-marriage of Widows is said to be favored by Mohammed Casim, a Moulvi of Saharanpur; and that having performed the ceremony in case of several widows, the Mohammedans sought to kill him, whereupon he has declared himself ready to die in so good a cause.

Jurji, a religious teacher of growing influence among the Bhils of India, is said to teach the unity of God, and to bind his followers to strict morality, teetotalism and vegetarianism.

Hassan Shah, an old Mussulman, Professor of Arabic, at Lahore, is said to have been long convinced of the truth of Christianity, and to have died with the Prayer Book under his pillow, exhorting his son to be more courageous, and confess Christ openly.

Records of the General Conference of Protestant Missionaries, held at Shanghai, May 10–24th, 1877.—This is a volume of 492 large 8vo pages, full of valuable information not to be found elsewhere. We gave a brief review of

this conference in Vol. I., p. 27, of this periodical. The volume gathers up the important essays and discussions of the conference, with all the important facts and statistics of the missions in China. The book can be ordered from Messrs. Sheldon, 677 Broadway, New York; price \$2.85, by mail.

De Imitatione Christi.—It is an index of progress in mission work in India, and no less so of the spiritual needs and demands of the converts that a translation of this precious volume, by Thomas A. Kempis, has been called for and executed. The work has been translated by Rev. J. Hewlet, Mirzapoor, who had previously made and published a beautiful translation of *Augustine's Confessions*. That our Christian converts in India are well prepared to appreciate and utilize such works, is some evidence, we think, of their spiritual growth and discernment. Mr. Hewlet's translation is liable to criticism, but its blemishes, if such they are admitted to be, will be readily removed from view by the deep, pure current of devotion and love to Christ, inspired in the mind of every Christian reader. We greatly rejoice to see such works brought within reach of our converts in India.

Annotated New Testament in Marathi.—The first volume of this work was published the year before we left India. We are glad to see Mr. Baba Padmanji, the Christian scholar who took the work in hand, has been able to complete it, making, not a rigid translation, but adapting it to the standpoint of Hindu thought, and enriching the notes from his own stores, both of Hindu and Christian learning and research.

The original is a work of the London Tract and Book Society, and this translation has been prepared and published under the auspices of that society.

A Hebrew-Urdu Dictionary.—As another indication of the advancing Christian scholarship of the native church in India, we see notice that a Hebrew-Urdu dictionary is to be ready for the press in a month or two. It is being prepared by Mr. Hooper, of the C. M. S. Divinity School at Lahore.

Oriental Series.—Messrs. Trübner & Co., of London, give special attention to works treating of Oriental literature, language, &c. Of the series now in process of publication, one is a volume of *Essays on the Parsis*, by Dr. Haug. Another is the *Dhammapada from the Buddhist Canon*, translated by the Chinese and Buddhist scholar, Prof. S. Beal. The *History of Indian Literature*, by Dr. Albrecht Weber, is a third. Another volume soon to appear is to treat of the *Languages of the East Indies*, a choice morsel for philologists.

A number of small volumes have been recently published, bearing on the people and mission work in Madagascar. Among these are *Lights and Shadows*; or Chequered Experiences among some of the Heathen Tribes of Madagascar, by Rev. J. Richardson. 1877. pp. 76. 8vo.

The Antananarivo Annual and Madagascar Magazine, edited by James Sibree, Jr. 1877. pp. 136. 8vo.

The Madagascar Mission.—A reply to recent criticisms on the character of the work and native church. 1878. pp. 43. 8vo.

Report of the Imerina District Mission for 1877. pp. 90. 8vo.

These volumes are brim-full of statements, narratives, facts and figures of the deepest interest. We have space now to give only the statistics of Imerina District for 1876-77, viz. :

Congregations,	-	-	-	-	-	-	-	-	-	-	-	910
Native Pastors,	-	.	-	-	-	-	-	-	-	-	-	344
Evangelists,	-	-	-	-	-	-	-	-	-	-	-	107
Native Preachers,	-	-	-	-	-	-	-	-	-	-	-	3,036
Church Members,	-	-	-	-	-	-	-	-	-	-	-	67,010
Native Adherents,	-	-	-	-	-	-	-	-	-	-	-	219,709
Adults able to read,	.	-	.	-	-	-	-	-	-	-	-	17,607
Schools,	.	-	-	-	-	-	-	-	-	-	-	657
Pupils of both sexes,	-	-	-	-	-	-	-	-	-	-	-	37,412
Contributions for Schools,	-	-	-	-	-	-	-	-	-	-	-	\$2,965
“	“	General Purposes,	-	-	-	-	-	-	-	-	-	\$13,515

And these figures for only *one* district!

The Christian Herald and Signs of our Times is published at 63 Bible House, New York, and at 2 Ivy Lane, London; contains every week a portrait and biography of some eminent person; a sermon by Rev. C. H. Spurgeon; one article on Scripture Prophecies; a summary of current events and religious intelligence; a serial tale and short anecdotes; and a sermon by Dr. W. Morley Punshon once a week. Subscription, \$1.50 a year; single copy, 4 cents. The paper is in its 12th year. No. 4. New Series. The portrait in this number—the first published in America—is that of the Marquis of Lorne, the new Viceroy of Canada.

Evangelical Christendom, the able organ of the *Evangelical Alliance*, published at 121 Fleet street, London, England, in its “Survey of Missions,” given in its December number, mentions that the Ameer of *Cabul, Afghanistan*, at one time resided at Peshawur, a station of the C. M. S., and on revisiting the place in 1869, took up his abode at the Mission house. The Missionaries have been on the most friendly terms with the Afghans, and some of their most interesting converts have been Afghans.

NEW MISSIONARY MAP OF THE WORLD!

A Want Long Felt is Now Happily Supplied by

MESSRS. G. W. & C. B. COLTON & CO.,

172 WILLIAM ST.,

NEW YORK.

This Map is 6½x12 feet in size, and aims to show the Missionary Stations of the world on both Hemispheres and the Islands of the Oceans. It is printed in oil-colors, on fine cloth made for this purpose. The names of the larger Protestant Missionary Stations are printed in large letters; and the various Stations are underlined—those of the American Societies with *green*, and those of other societies with *red*. No person can study this Map without gaining a better understanding of the missionary work, and a deeper and more intelligent interest in it.

THE RETAIL PRICE OF THIS MAP, WITH MANUAL, IS \$20.

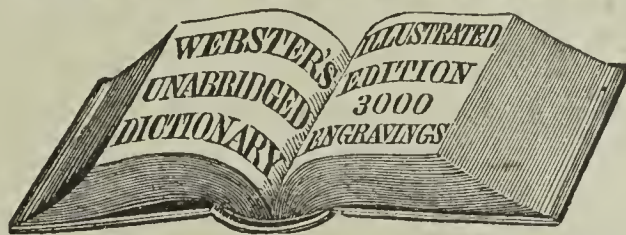
SPECIAL FAVOR.

Our wish to have our Foreign Missionary Work benefited by the general use of this Map, in Churches, Monthly Concerts, and Sunday Schools, has led us to arrange with the Publishers to get them in quantities at wholesale prices, so that, for the present, we are able to furnish them at \$15 each, for the money in hand before delivery. Orders may be sent to The Missionary Review, or to the Editor by name.

WEBSTER'S UNABRIDGED!

3000

Engravings.



1840

Pages Quarto.

Four pages Colored Plates.

A Whole Library Within Itself.

INVALUABLE IN A FAMILY.

The sale is 20 times as great as the sale of any other large Dictionary.


More than 30,000 have been placed in the public schools of the U. S.


Recommended by 32 State Superintendents of Schools.

"Indispensable to every student of the English language."—M. R. WAITE,

Ch. Justice U. S.

Published by G. & C. MERRIAM, Springfield, Mass.

 A Merry Christmas and a Happy New Year to each one of our subscribers ; a year made specially happy by larger gifts, and by more earnest prayers and efforts to win earth's perishing millions to Christ.

 We hardly need suggest that a New Year's Gift of this REVIEW, to any friend, will keep fresh the whole year, and be of solid value always.

Public and private LIBRARIES can find so full and reliable Missionary Statistics in no other periodical.

THE MISSIONARY REVIEW

Aims to be an efficient helper in Foreign Missions. It is a *Bi-Monthly*, at \$1.50 per annum, in advance, *post-paid*.


Parties remitting \$5 or more at once, will receive the REVIEW at \$1 per annum. New subscribers paying for 1879 before Christmas, will each receive one number of Vol. I, without charge.

KIND WORDS FROM OTHERS.

"This REVIEW is a kind of new departure among Missionary papers and magazines. It aims to cover the whole ground of Missions, of all denominations and boards of management, and be independent of them, and yet a helper of each and all—to help develop an interest in foreign missions that shall speedily *double* the present amount of giving, praying, going and working in the cause ; to do this by working with pastors and churches to perfect the *spiritual life*—which is also the spirit of Missions—until this life flow out in a current full and strong enough to embrace the world. To quicken and perfect this Missionary zeal, the REVIEW strives to present a clear view of the whole foreign work of the different churches, boards and societies, with historical sketches, statistics and notices of individual and independent efforts ; in short, it strives to give the freshest facts, incidents, illustrations and movements to show the progress in any and all the Mission fields, together with reviews and criticisms of boards and Missions. * * * To accomplish such an object surely requires a wide grasp and clear discernment, the possession of much knowledge, and the exercise of much wisdom and love. The first number of the REVIEW is really a reasonable realization of the aims set forth, and the expectations raised in regard to it. Mr. Wilder's thirty years' experience in Missionary labor in India, together with the position in which he has there stood, fits him in a high degree for the work he has undertaken. From our interest in this number, as well as the man and the cause, we shall look for the future numbers with prayer and hope and expectation."—*Vermont Chronicle*.

A score or two of MS. letters say :

1. "To see your REVIEW is to want it."
2. "Your REVIEW meets a want long and severely felt."
3. "I am in full sympathy with your views ; sooner or later they must prevail."
4. "I never read a Missionary magazine which pleased me so well," etc., etc.

 All avails of this Review, after meeting its expenses, will go to support Foreign Missions.